

A
TREATISE,
TOUCHING AN-
TICHRIST. p 33

*Wherein, the Place, the Time, the Forme, the work-
men, the Vphoulders, the Proceeding; and lastly, the ru-
ine and overthrow of the Kingdome of Antichrist, is plainly
laid open out of the word of God: where also ma-
nie darke, and hard places both of Daniell
and the Revelation are made manifest,*

By Lambert Daneus. p. 104 105 106

*Meete in these dayes to be considered, where in, the king-
dome of the Beast is by force and trecherie sought to be renewed:
And published for the encouragement of those which ioyne in the
intended actions against the Spaniard and otherwise, for the fur-
ther overthrow of Antichrist, and enlarging of Christ
his kingdome, with the pure preaching and
sincere government of the same.*

Reuel. 18. 4.

Go out of her my people.

1. Cor. 10. 11.

*These things were written to admonish vs,
Vppon whom the ends of the world are come.*

LONDON,
Imprinted by Thomas Orwin, for Iohn
Porter, and Thomas Gubbin,
1589.



14 ; 06

To the Right Honorable his verie
good Lord, Sir Christopher Wraie; Knight,
Lord Cheife Iustice of England: a liberall be-
nefactour, and Worthie founder in Magda-
len Colledge in Cambridg, Ihon Swan
willeth such condition, as hath
promiſe, both of this life,
and of the life to
come.



Hat may be thought meete to be
spoken in the behalfe of this
booke (right Honorable) I sup-
pose may bee found sufficient in
the preface ensuing made by the
Author himselfe, and addressed
vnto his Lord, the Lord Casimire. But what occa-
sions moued me vnto the translation of the worke
and to offer it to your Honour, it may perhaps bee
looked for that my selfe should signifie. VVe haue
seene Antichrist euen in this our Realme, (as well
as in many other places of Christendome) to haue
taken a notable, both fall and soyle. In so much as
who so had liued in the daies of the famous King
Henry the eyght. (VWhome it pleased God to vse
as the chiefest instrument to dismount the mon-
ster, and giue him his deadly wound) to haue seene
then the zeale and forwardnes that was in the
Nobilitie, the painefulnes of the Cleargie, both by
pen and in pulpit, the triumphes and ioyfull accla-

A 2

mations

mations of the people, he would haue thought that neither Antichrist himselfe would euer haue looked back, with hope to haue set foote in amongst vs againe, nor that in the heart of any one true English-man (especially after so long a farewell) hee might finde any residence or fauourable entertainment. But (tantæ molis erit Romanam euertere gentem) it fell out otherwise. For not long after it appeared that it was an easier matter to hurle out the Pope then poperie at a suddaine. In so much as* one in a pretty pamphlet, intituled, The hunting of the Foxe, by the industry of such hounds as there he set on worke, and by print of the Beasts footing which in many corners he obserued, he descried, & withal cried out that the Foxe was still in the land. And as for our time, late, and that daungerous experience hath toulde vs (both in respect of Rome and Rhemes abroade, and of Jesuites and Seminarie Priests sent ouer vnto vs, and of hollowharted and trayterous subiects fostered amongst vs, (who all haue made waie to this late cruell attempt of the Spanyards) that both the Pope himselfe hath long since cast more then a glauncing eye toward England, and that many amongst vs (yea such as haue bin borne in time of her Maiesties most happie Raigne) haue liked, and longed for that vnhappy

euient

euient of that vngracious aspect. But long may they looke in vaine as hetherto they haue done, by Gods mercifull providence our vs, and by the careful government of such as are our Magistrats. VVhose labour and watchfulnes as it becommeth eache christian (in loue of the Church) to support and further by al such good meanes, as where-with God hath enabled him: So I being not able otherwise, haue endeuoured hereby to do the best I maie; not for the helpe of the learned, who are able themselves to consult with the Author in the originall: but of such as to whome without such helpe this worke might seeme to bee a treasure hid in the ground. And they be the men that be most endangered, as not being able to discearne the Beast though daily they see his footing before their face; and therefore had most need of a Mithridate to withstand his infection. And in my simple opinion, there is no one booke among many that hath bin penned of late to this purpose; which more fitly, and effectually performeeth the same then this doth, in thwarting the enterprise of the Rhemist, and cracking the credit of this Romish maister: which also might daunt the desperat attempts of his fauourites amongst vs, considering the Beast under whose banner they fight.

The Epistle.

This little labour of mine being finished, considering with my selfe the place which your Lordship sustaines to the seruice, and safteie of her Maesties person, hir country and common-weale; and good of the Church: I was easely induced to presume to make offer of the same vnto your honour. And in so doing withall I conceived hope, to compassse that which the Author himselfe affected in making his dedication vnto Prince Casimire, namely, that vnder your Lordships name and patronage, it may be the more willingly accepted, and the more safely passe through the bandes of men. The which I beseeche your good Lordship in such fauourable sorte to accept as you did the former. The Lorde of Lords preserve your Lordship to see the happie and ioyfull returne of many a newe yere, and prosper your Honorable endeauours tending to the aduancement of his glorie and supplanting his, and her Maesties enemies, to the good of the Church, the safety of the Realme, the furtheraunce of Religion, and learning, and your owne endles comfort in Christ Iesus. Amen.

From the Colledg of Wye in Kent, the first of Ianuary. 1589

Your Lordships most
bounden, *John Spurr.*

To

To the famous and mightie Prince and
Lord, Iohn Casimire Countie Palantine of
the RHINE, Duke of B A V E R &c. his
verie good Lord and Maister.
(***)



Hereas in these our daies, (wherein the light of the glorious Gospell begins to reuiue and spring afresh) there be many poynts called into controuersie: there is not among them any one (Most noble Prince) more difficult, or lesse agreed vpon by such as write, then that question which concerneth *Antichrist*. The knowledge whereof, although it be most necessarie, both for the vnderstanding of that truth which God himselfe hath reueiled, & exceeding profitable for the staie of the Church: yet in this poynt the opinions of the auncient Fathers, haue bene so variable and diuers, that we are almost altogether to seeke, what we are to follow and hould in this behalfe. And this diuersitie of theirs, came to passe by this meanes, partly, for that they liued in those daies wherein all the marks and tokens of this *Iniquitie*, (the which notwithstanding the Spirit of God bewraied and poynted out beforehand) were not manifest, as not come to light (for as yet *Antichrist* was not come to his height or perfection:) and partlie also for that the minds of men were so fore-stalled by preiudice of an other matter, and so dazzled, yea and blinded with the glorious shewe of the *Sea of Rome*: that they could neuer bee perswaded that such mischief could possibly euer rise from thence. And although in time by little and little, those foresaid tokens began to appeare and shew themselves, whereby that horribl *Monster* might be discerned; and withall although that *Sea* it selfe began now in that behalfe to bee suspected by manie: yet so great was the dreadfull power and authoritie of the Bishop of *Rome*, that they who had espied the light of the truth, durst not for their lines mutter or speake the least word. For if they did, they were by and by not onlie condemned in the next Synods

Synods as Scismaticks, but also put to death by Magistrates as Hereticks more pestilent and haynous then any that euer liued. And so by meanes of feare and terrour they held their tongues. Notwithstanding, in the time of our Ancestours, namelie about the yeare 350, when *Leo* the first was Bishop of *Rome*: one *Hilaricus* Bishop of *Vienna* in *France*, did openlie gaine-saie the tyrannie of the Roman Bishop which then began to adnaunce and enlarge it self. After that, about 400. yeares ago there arose one *Arnold* in *Italie*, surnamed *Brixianus*, who with strong arguments and vehement perswasions (for he was a man accompted for his time both learned and eloquent) handled plainlie, and vrged pithilie this poynt and that verie commonlie, publicklic and euen in the midst of the Cittie of *Rome* itself: by which his labours and force of the truth, he moued manie indeed, but yet generallic he could not preuaile.

*So great a coyle t'was alwaies found,
To plucke the Romish Sea to ground.*

In so much as one *Bernardus Clareuallensis* (a man who otherwise stode not so greatlie affected to the tyrannie of the Romaine Bishop; yet by meanes that men in those dayes were generallic so bewitched with a reuerend opinion of the Maiestie of that Sea:) tooke vpon him toasse, and canuasse that censure of *Arnolds* although it were most true and iust. And this auncient and receaued opinion touching the sacred authoritie of the Bishop of *Rome*, continued many generations and was neuer in the meane time controuled by anie, save onlie the Greeke Bishops, and that but by a few of them. And in truth therein the *Grecians* shewed themselves to bee of a more free iudgement, and wiser disposition then were our men, and the Bishop of the Latine Churches, for they (as appeareth by the writings of *Nilus* Bishop of *Thessalonica*, an eloquent man) earnestly auouched that Antichrist, was not onelic come, and feared in the Church of God, but that the Bishop of *Rome* himself was the very partie, and this they enforced with such pregnant and strong proofes: as the best procourers that euer that Sea had, were neuer able as yet to ouerthrow. But as for the Western Bishopps, they indeede

disagreed

disagreed in this pointe, but not vpon anie good ground or settled iudgement, but only caried away by the preiudice of commo custome: nay, they being deceived by the great subtilty of *Satan* (who now bega to worke the misterie of iniquitie as *Paule* had fore-tould) proceeded further, and gaue their helping hand to the spreding abroad of that pestilent infectio (the suppression whereof it behooued each christian to haue endeouored) and very busie and pettish they were in helping and vpholding it, and in putting Oyle as you would saie, to the fire. And so in proceesse of time the said Bishop of *Rome* became as big as ^a *Briareus* (as it is in the Prouerbe) who before was as little as a foolish *Leueret*. At first in verie deed, vnder the raigne of the *Henries*, and after of the *Fredericks*, Emperours of *Germanie* the Kingdome of Antichrist receiued great strength and encroched vpon the consciences of men of all sortes. For although euen from the daies of the Apostles themselves, *Sathan* began to lay the foundation thereof, yet by reason of the bright shining light of the Gospel, which in those dayes was kept in all integritie in the Church, hee tooke repulse, and so by meanes of the worke which GOD himself had (as it were) newly proclaimed and taken in hand he was enforced to be quiet & to defer his busines vnto some other time. Afterwards, looke what he had long since begon and somewhat brought forward hee found the meanes to finish and briug to perfection vnder the Raigne of *Constantinus* ^b *Pogonatus*, an Emperour of *Constantinople*. Now *Sathan* being by the meanes and industrie of Antichrist (as it were his legate) once set ouer the Christian Church as it were in a Chaire of Estate: he nestled himself therein so sure, that after it proued a thing almost impossible by any power or pollicie to remoue him thence: but (euen as the strong armed man of whome Christ speaketh in *Mathew*) looke how more vehemently he was assaulted by the valiant Souldiers of Christs Church *Arnold*, *Wickliffe*, *Husse*, *Jerom* of *Prage*, and some moe such like. So did he as busilie oppose against them more wicked and vncleane spirits, as a supplie of fresh Souldiers in way of reskew. For the pompe & power of Antichrist was maintained by such men as were of as lewd a disposition and of as

^a Monstrous Giant which had a hundred Armes.

^b Bearded or which had a great beard.

B

brazen

brazen faces as euer liued; and that not onlie long agoe: but euen of late in our dayes as by *Eckim, Faber, Cochley* and such other prating Jackes, of the like flampe, by whose toyle-some trauailes, mingled with cauills, coggs, and couzning trickes, the cause was a while cherished and vpheald. But God, the father of all mercies, in great compassion, pitying the estate of the world, vouchsafed in this old-age thereof to raise and send amongst vs the light of his glorious Gospel: the power whereof, is the onlie instrument to bring Antichrist vnderfoote. Therefore, he lightened the minds of our vnderstandings, displayed the foggie Mists of Antichristian darknes, and stirred vp his worthy seruants, as valiaunt Champions, to bruse and breake, to quell and kil the power of Antichrist. For in this quarraile wherein Antichrist was to be encountered, manie haue dealt with verie prosperous successe. As first and chiefe *M. Luther*, and after him, (for let me speake it without the offence of some, hee was not the last of the Prophets) *Hen. Bullinger, & Rasse Gualter*: all which, were great and excellent men both for learning and godlines, and who of set purpose wrote treatises against Antichrist (as for *Iohn Caluin, Theod. Beza, Ierom Zanchus*, verie worthie Captaines, and continual wrestlers with Antichrist: I purpose to pretermitt as also those more auntient fellows, *Mash. Parris, Mich. Cefennate, Io. de Poliac, Militzius* of *Bohem*:) by whose learned writings the foundations of the Antichristian Kingdome, haue bin shaken, yea and shiuered.

Notwithstanding, seeing that there still remaine in the mindes of some, some rubbish, and reliques of that old building, I also haue endeououred (most worthie Prince) according to my power, to scatter and set packing, into the pit of perpetual forgetfulness those shreds and sheards, & that by the force of the mightie gunne of Gods holy word. For such is the nature of this quarrell and controuersie, that it requireth the helping hands of manie workmen: the state whereof is such, as by means of some darke places in the Scriptures it could not on a suddaine so throughlie bee seene into, but daylie more and more be cleared and made plaine. Againe, there haue of late started vp new Proctours, and Pettie-foggers

*Note this and applic it to our time through out the booke.

gers to plead and prate in defence of this vsurped tyrannie, I meane the *Iesuites* (a kinde of Droanes among the *Monkes*, the vilest dreggs of all poperie, and as may be supposed, the last brood that the hāmering head of Sathan hath to hatch:) who endeouour by might and maine, to make vp the breaches which their kingdome hath sustained, Subtle workmen they are, who although they may seeme to counterfet the Syrens, yet in truth they are but *Iayes, & Magg-pies*: in life & practises drawing nere to the fish^d *Mugil*, & the fowle^e *Larus*. And being but yesterday skipped out of the Cock-boat, (arrogating to themselues the workes of other Monkes) are by & by with a mischeif mounted on Cock-horse. Now although these vpstart *Hucksters*, bring indeed nothing els, but the stale arguments, and as it were the foreworne and forelorne stuffe and baggage of the Papists, saue onlie that they haue disguised, painted and trickt it after the best fashion, & kepe a craking like *Parrats*, as if they were come from the farthest *Indies*: yet among the rude people, they are taken for marueilous men, and such as haue brought straunge, and that verie precious marchandise. These fellows taking themselues for the principall supporters of the Antichristian Kingdome, they vaunt and bragge it out lustelic, (as indeed they sweate fore, poore soules, in doing the best they can:) It is meete therefore that somewhat were said, to thwart their wilful and obstinate frowardnes especiallie if we consider the times and dayes wherein we liue.

Now as for this my defence of the Kingdome of Christ against Antichrist himself and his whole rabble, to the end it may be gladly accepted, and safely passe through the hands of men, I cannot see (most gracious Prince) to whom I might better or vpon more iust occasions dedicate the same then vnto your honour. For from your verie cradle you haue bin so trained vp in godlie education by your woorthie Father *Frederick Countie Palatine* and Prince *Electour*, (a man of renowned, or more then Heroicall minde) and so indited by God himself with such a kindlike and vertuous disposition: that you among manie maie iustlie be supposed to be borne and giuen, by GOD himselfe vnto his Church for the ouer-

^d Mugill is a fish rauinous and swift.
^e Larus, a bird that maketh a great noyse, hauing laid but a litle.

*Which be-fore he called the tale of Antichrist and the rubbish of his building

throw of Antichrist what a profest enemy your selfe haue bin against the enemies of Christ (according to the example of *Dauid*) both the former course of your life doth sufficiently declare, and the generall speeche of all the Godlie in *Fraunce* wil witnes the same vnto al ages. For *Fraunce* thankfullie acknowledgeth you and your famous father (next vnto God) to be her Patrons, Reuengers, and such as enfranchised her into the libertie she enioyeth: and therefore she (that out of mine onlie mouth you may perceauie the minds of al the rest which are godlielie affected) taketh this right heauilie, that she is not able to commend and set out your excellencies deserts towards her in such sorte as is meet. For what Oratour is able to frame any still so statelie, but that it will seeme vnto worthie your vertuous deseruings. You being of such young yeares, as wherein fewe, or none can tel what warrefare meaneth: (did take vpon you twise) for the name of Iesus Christ, and for the defence of his Church against Antichrist and his mighty confederacy: to leade an army with great difficulty and daunger into *Fraunce*: you, by the only brute and fame that went of you, did twise terrifie the power & hoast of the *French-men*, whose dreadfull force is knowne & felt in other nations. You haue twise procured peace among Nations, Cuntries, and Houses, for such as were exiles, and the freedom of the Gospel to Churches distressed. You to shut vp al in a word, haue restored vnto vs our liues, naie, that which is dearer to vs then life it-self, the light of the Gospell, the which in deepe dispaire, almost wee neuer looked for.

The which great benefit, of vs al receiued from your Highnes, to the end I might in some measure, according to my hearts desire, commend vnto posteritie: and so leaue behind me some record of my thankfull minde for the same: I haue thought good in all humble and dutifull manner to offer vnto your Excellencie this simple worke. The which I entirly beseech your said Highnes to take in good worth. Farewell, dated the first day of *August*, in the yeare of this last age. 1576.

Your Highnes loyallie affected
Lambert Danaus.

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FINIS.

To the Reader.

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Places of Scripture cited and by the way
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¶ Two poynts to be graunted for the
better handling of the discourse en-
suing touching Antichrist:

The first Chapter.

Being purposed to intreate of Antichrist: I haue thought: a good first to set downe the very wordes of S. Paule him- selfe, wherein expresselie he handleth this Argument: 2. Theff. 2. 3. 4. &c.

- 3 Let no man deceiue you by any meanes: for that daie (of Christ) shall not come, except there come a departing first: and that man of sinne be disclosed, euen the sonne of perdition.
- 4 Which is an aduersarie and exalteth himselfe agaynst all that is called God, or that is worshipped: So that he doth sit as God in the temple of God, showing himselfe that he is God.
- 5 Remember ye not; that when I was yet with you I told ye these things?
- 6 And now ye know what with-houldeth; that he might be reueiled in his time.
- 7 For the misterie of iniquitie doth already worke: only he which with-houldeth, shall let; till he be taken out of the way.
- 8 And then shall that wicked man bee reueiled, whom the Lord shall consume with the spirit of his mouth, and shal abolish with the brightnes of his comming.
- 9 Euen him, whose comming is by the effectual working

of Sathan, with all power, and signes, and lying wonders.

- 10 And in all deceiuablenes of vnrighteousnes among them that perish, because they receiued not the loue of the trueth that they might be saued.
- 11 And therefore, God shall send them strong delusion, that they should beleene lyes.
- 12 That all they might bee damned which beleene not the truth, but had pleasure in vnrighteousnes.

Now addressing my selfe to the making plaine of this Scripture: I am to require that these two poynts be peesed me: First, this seeing this matter of controuersie is altogether very obscure; it may be lawfull for me to vouch the writings of the ancient Fathers, least if in so doubtful a question, I should seeme to rest only vpon mine own fancie, my speech and opinion should be the lesse regarded. But, if it be seene to relie also vpon the iudgements of the Catholike writers, and to be approued by their censures: then both my wordes are like to haue the greater waight with them, and so shall I be cleared from all suspicion of enuie: whereby otherwise I might bee suspected to bee caried in hatred and preiudice against the Pope, and Poperie.

Secondly I require, that seeing the Scripture is the best expositor of it selfe, and that those things here spoken of by Paule, receiue great light out of the Reuelation, where this poynt is more fully handled. It may likewise be permitted vnto me to conferre some places thereof with this of Paule, and, but briefly to expound them, least if I should stand long vpon the interpretation of them, I should seeme to come, to be too tedious, and to over-reach the set limits of my purposed argument.

A double

A double diuision of the disputation following,
the one generall, the other more
perticular.

The second Chapter.

As whereas in this question or argument concerning Antichrist, there are thre things especially enquired after:

1. The one, touching the word, or name, what it signifieth.
2. The other, concerning the thing, or the partie him-selfe, what Antichrist is: This last, touching the thing or person, containeth many branches to be considered of, as namely:
2. Who it is that should be Antichrist, as, whether he should be any one certaine or perticular man, or diuers and sundry men.
3. Where, and from whence he should arise.
4. When, or in what time, or age.
5. What manner a one touching the condition of his person, or manner of his doctrine.
6. The meanes, or steps whereby he closely should creepe by.
7. His power, whereby he should be able to mainteine himselfe, and that in flourishing estate.
8. His workemen, and Abettours, what they are.
9. Who they are on whome he should exercise his power.
10. Lastly, after what manner he should be destroyed.

So in the whole we haue tenne heads touching this treatise or argument: all which, Paule in this place hath briefly, but very pitchev vnfolded. And in truth, euen as in the kingdome of Christ the like heads both for the number and qualitie of them are obserued: so also touching Antichrist, it was meete that the same should be betwyled, and made knowne, both for the better forwarning and comfort of the Godly.

The foretelling of the coming of Antichrist
was a famous Prophecy, and giuen out
by many.

The third Chapter.

BUT first, some haue moued this doubt or question, whether this speech of Paule be to be accounted a prophetic and extraordinarie reuelation from God, or only an aduised and plaine interpretation of the Scripture, which before had uttered (but somewhat obscurely) that which Paule here more plainly deliuereth. For, as for Paule, we know he was an Apostle: and, as himselfe witnesseth, Apostles are in their sayings and sayings distinguished from Prophets, Eph. 4. 11. Therefore some are of opinion, that this place of Paule, is but a graue and sound exposition of some other places of Scripture either out of Daniell cap. 7. 8. 11. or out of Math. 24. or Luke 21. But (in my iudgement) it may more truly be affirmed, that this place of Paule, as others such like, is a meere prophetic and extraordinarie, as we know Paule had many such gifts giuen him: 1. Cor. 14. 2. Cor. 12. among which also, the gift of prophesying is one, a proofe whereof, we haue 1. Tim. 4. 1. and in other places of his writings, we finde other notable and extraordinarie reuelations, as namely, 1. Cor. 13. 2. 1. And it maketh no matter, though the gifts of Apostleship and of prophetic, be severall and diuers: for this indeede is true, if we consider and weigh them by themselves, as they be in their owne natures: but notwithstanding God many times bestowes them both upon one and the selfe same man. As for example, Peter by a speciall reuelation from God, fore-told his death, 2. Pet. 1. 14. Again, Iohn the Euangelist was a Prophet (as appeareth by the Apocalypse) and also an Apostle: further, we are not to account it absurd, that this one and the selfe same matter should

be.

be fore-told both by Christ himselfe, and after by Iohn in the Revelation; in as much as it often cometh to passe, that many Prophets haue spoken of one and the same thing. For it is well spoken of Bernard, There was one spirit (saith he) that guided all the Prophets, although they foresaw, and fore-shewed one thing at diuers times, in diuers manners, and with sundry signes.

Why it was requisite that the kingdome

and state of Antichrist should be
fore-told.

The fourth Chapter.

PAULE hath in one word signified what it is that would after arise, which he saith, that there should come a departing, or falling away: for by that word, he hath intimated even the whole estate of the thing that should follow, and the whole power and effect of the kingdome of Antichrist. Doubtlesse it is a fearefull and horrible matter that Paule speaketh of, that the Church of God, which was planted by so great labours of so many Apostles and holy Pastors, and after watered with so much blood of so many Martyrs, should after by the force of Satan be overthrowne and brought to confusion. The consideration whereof, can not but in the hearts of all the godly worke great griefe, as well such as liued before the accomplishment hereof, as such as liued after.

Whereupon some may aske, why it should with the pleasure of the spirit of God, to fore-tell so much, seeing the knowledge thereof could not but greatly grieve the godly, and make the wicked more obstinate and insolent against the Church, when they should consider, that according to the word reuelled, it should come to passe, that true doctrine should be troade and trampled under foot, and that false doctrine should be

plausibly, and publicly received. Whereunto I answered, that this was done and fore-told in a double respect, both in regard of the godly, and wickedly.

In regard of the godly, first, that they should not take offence when they should see those things come to passe (which they knowe were fore-told) and that by the will and iust iudgement of God. Secondly, that they, or we, should not therefore make the lesse account of the Gospell as lesse glorious and heavenly, for that it should come to passe that it should be publicly, and in every place received, and that men should universally and in heapes fall from the embracing of the same, therefore we see how in respect hereof this point of prophetic was requisite for the comfort of the godly, and stay of the Church.

And as for the wicked, it serves to tell them, that the wrath of God is then ready to be poured on their heads, when they shall see those things fulfilled, after which, the last iudgement of God, and their utter destruction should immediately follow. And therefore in these two respects, both Christ himselfe in the 24. of Math. and the Spirit of God throughout the whole Revelation, doe plainly fore-tell, what should befall the Church, travelling even the most wofull and dangerous conditions. So that no man is to thinke that this was unseasonably, or unreasonably foretold.

That Antichrist should not be one singular or particular man, but that by that name was signified a multitude of men, and a long succession. And further, why Antichrist is called an Apostata, or backslider.

The fifth Chapter.

Thus much being spoken, let vs in hand with the former place of Paule, wherein touching the words there is some difficultie, or doubt. For our booke haue blis-

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ally the word ἀντιστοία (that is, a defection) being a notable substantiue (or primatiue) and which includeth more then one man: And yet Augustine readeth ἀντιστοία, a deriatiue, and which intendeth no more then one, and therefore he translateth it, the Reneger, in his booke *De ciuitate Dei*; and 19. Chap. But all the Greeke, and most auncient coppies agree, and the greeke interpreters themselves do reade it as we do ἀντιστοία. Doubtlesse that erroneous reading which Augustine followed, byed a great errour: for thereupon some haue in such sort interpreted this place, as if Paule had spoken of one onely man (whome he so pointed out, and tearmed him only by the name of Antichrist) and not of a whole broode or bodie of a multitude. But both the meaning of Paule, reason it selfe, and the issue of things can in no wise admit this reading or exposition. For Paule speaketh not of any one man, but of a crewe clustered together, an assembly, and kind of fraternitie of men agreed and swoyne together, in horrible and blasphemous manner, against God himselfe. Therefore he blisseth the primatiue word Apostacie: and after in the twelfth verse he vnfoldeth himselfe, and speaketh plainly in the plurall number, That all they might be damned &c.

Agayne, reason it selfe inforceth, that it cannot bee understood of one man, but of a multitude and kingdome. For one, and the selfe-same man, cannot possible liue so many yeares, as there were betwene the daies of Paule, and the overthrow of the Romane Emppire, after which the very Antichrist was to come.

Lastly, the euent hereof declareth that it is to be understood vniuersally of the estate of the Church & of the whole world, the which hath continued many ages, and as yet is in vye, and not of the life or age of any one man: For the life of one man (though he were of a great age) is but short, if it be compared with the time of this defection, which hath lasted now full out 900. yeares. And as touching this Apostacie, or falling away, it is a wofull or most miserable Estate, or condition of things, which should take place in the world before the second comming

communing of Christ, wherein should be not only a fearful and terrible persecution and slaughter of the Church, but also a killing, and almost a final quelling and putting out of all Christian faith, from the face of the earth, because that commonly, publicly, and in every corner, a doctrine most false and contrary to the Gospel, should be admitted, approved, and published, and that in the midst of the Church it selfe.

This exposition of mine is warranted, first by the words of Christ himselfe Luk. 16. 8. When the sonne of man shall come, who ye thinke he shall finde faith vpon the earth? And of Math. 24. 23. The lope of many (whereby Faith in that place is meant) shall waxe colde. Therefore that miserable state of the Church (now known vnto vs by the name of Antichrist) is shewen to many, and concerneth not one alone. So also it is warranted by the Prophecie of Iohn in the Revelation Chap. 17. 1. & 18. 3. where so great and so faire spreading power of this Apostacie is in such sort described, as that it is there termed wth Harlot, (that opposite and contrary to Christ) which with her popson and corrupt doctrine should infect the Kings and Nations of the earth. Lastly, it is warranted by the Iohn Cap. 2. vers. 18. where it is apparent that the name of Antichrist is attributed to many. Upon the which place Master Caluin writeth thus, Paule (2. Thes. 2. 3.) speaking of the Apostacie, or falling away, that should inue, plainly giueth it out, that it should be a bodie, or as you would say, a kingdome of defection.

This being so, wee may from hence gather and conclude, (and that vpon an Antecedent or thing gone before) that before the last comming of Christ this was to be fulfilled, namely, that the Gospel should be preached ouer the face of the earth, the Church generally enlarged and planted, and the doctrine of saluation publicly received, the which our Saviour himselfe foretold Math. 26. 13.

But for the due and orderly handling of this popyt, let vs see what this wth Apostacie signifieth. Apostates or backsliders are of two sort, and desire a vnderstanding, then

then they be among the Diuines. The Ciuill law teacheth that Souldier an Apostate, which flieth from his Campe, and with-draweth himselfe from the allegiance that he oweth to his Captaine. So doth Modestinus the Lawyer write [in L. Desertores, D. de re milita:] for hee termeth him a Runnagate, and Apostate Souldier, who hath been straggling long from his tents, although after he be brought back agayne.

But among the Diuines [L. Apostata C. de Apostatis] Apostates are otherwise accompted: namely, such as betray and renounce their holie and Christian profession once made and receiued. On the other side, the Schole-men and Papists do yet make an other reckoning of Apostates, and describe them to bee such as breake the rule and leaue the order of religion, the which with a bow they once toke vpon them. But doubtlesse in this place of Paule which we haue now in hand, he neither talketh of Militarie discipline, nor of Popish professions, which as yet were not hatched. Therefore the Apostacie or defection that he speaketh of here, must needs be vnderstood either of a departing from the Christian faith, or from subiection vnder the Emppire of Rome. And in deede, some haue vnderstood it of the Romane Emppire, (as Lactantius lib. 7. cap. 15. August. lib. 20. De ciuitate Dei. cap. 19. ferom ad Algas. quest. 11.) which opinion how true it is, let vs consider. To speake briefly in the popyt, this is my iudgement, that this place of Paule cannot bee meant only of the Emppire of Rome, and that in many respects. First, Paule intreateth not in that place of earthly kingdomes, or change of Common wealthes, but deliuereth doctrine touching Christian faith. Agayne, the issue of the matter (which is the best expolitour of this Prophecie that can be) doth shewe no less. For the kingdome of Antichrist was not so much a with-drawing of subiection from the Romane Emppire, as a denying of obedience vnto the word of God. Further, Damasgen (lib. 4. cap. 27. de orthodoxa fide) maketh for me, affirming that Antichrist should come after that the doctrine of the Gospel were once spread abroad. Lastly, all the auncient Fathers,

when once they affirme that Antichrist himfelfe is already come, by and by, for ppoofe thereof, they make inftance of the hereties which he maintaineth contrarie to found doctrine, not mentioning any fedition or infurrection of the fubjects againft the facked Maieftie of the Romane Emppye.

Therefore this Apoftacie, which is the ground and pillar of the eftate of Antichrist, is a back-fiding or departure from the true doctrine of Chriftian faith.

Why the kingdome and ftate of Antichrist is by the Spirit of God, indefinitely, or without limitation called an Apoftacie.

The fixt Chapter.

Whereas S. Paule tearmeth it by a generall worde Apoftacie, he giueth vs thereby to vnderftand, that this departing fhould not fall out in one of two Churches only, but in the whole bodie (as it is called) of the vniuerfall and vifible Church. And therefore Paule fpeaketh without circumscription, for fuch indefinite fpeeches are anfwerable in quantitie to vniuerfals, as the Logicians teache. And this is confirmed and made plaine by that in the Revelation, where the whofe is faid to make drinke with her poisoned cup, not only one Church or Province, but all the Kings, Nations, & inhabitants of the whole world. And yet not every perticular man and member of the Church of God fhall become a back-fider, (for God will alwayes keepe fome vnto himfelfe, euen in the midft of that generall defection, as he did the thoufand in the dayes of Eliah, who were the true Church) but an incorporation (as you would fay) a confpiracie, and the greater number of fuch as fhould challenge vnto themfelues the name of the Church of God, fhall depart from the faith of Chrift, and fhall betake them to a doctrine cleane contrarie thereunto, and this to be

done

done euery where, openly, by common confent, and publike authoritie: the which we fee to be done in Turkie, in Mahometifme, and in Popery. From hence therefore we may gather two points worthy the knowledge and obferuation: the firft, that, that argument is not fo ftrong and vnaunfwerable to perfwade the truth of any doctrine, which is taken from long continuance and tradition of our Elders. For why once this generall defection fhall haue fet in foote, how may a man then fafely make this collection, This doctrine is true, and Apoftolike, becaufe it is publicly receiued, taught, and allowed commonly in euery Congregation. For Paule hath faid that it fhould come to paffe, that a doctrine contrarie to that of the Gofpell fhould be admitted, yea, and that with approbation, into the very Churches in euery place, publicly. Indeepe the auncient Writers were wont to vfe this argument (of fucceffion and confent:) and befoze this defection it was both a forcible, and found kinde of ppoofe: but now, it's nothing fo. The fecond is, that a man can not rightly gather and conclude, that the true Church and true doctrine is there to be found, where there hath bin inuolably kept and obferued a continuall and orderly fucceffion of perfons. For feeing this defection was to take place and continue long in the very Church of God, euen through many fucceffions of perfons and ages of men: how may a man thence gather and conclude fubftantially, that therefore the Church of God is to be found in the midft of thefe back-fiders, becaufe that there are to be feene a continuall fucceffion of perfons, whereas thofe perfons be the verie Apoftates themfelues.

Laftly, from thence may be obferued, that this is a falfe pofition in Poperie, which notwithstanding the Schole-men maintaine with cooth, and nalle, namely, that the Church can not erre: nay, it is certaine that it can, and that not only one perticular Church, or two, but many plentiful Congregacions, yea, whole Counsailes, and to make fhort, the vniuerfall Church it felfe, whole fall, the Spirit of God foze-warned, and the euent or ifue thereof hath fince verifed.

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Against

Against all which offences, this is the only and omnisufficient remedie, to resort to the word of God, whereby the true Church, true Doctrine, and true Pastours, are to be discerned and severed from the false and counterfaine: and thus haue we hitherto considered why Antichrist is tearmed an Apostata. For now my purpose was but briefly to prosecute this point, intending afterwards to crosse this sea againe with more full sailes, hauing hitherto only wayed anchor, and launched forth a little.

Why Paule calleth Antichrist

a man.

The seauenth Chapter.

PAule proceedeth further, and addeth, and that man of sinne: heere he speaketh directly and plainly of Antichrist: as first of his name, and then of his person, or of his qualitie and doctrine. Touching his name, he tearmeth him, The man of sinne, and Sonne of perdition. And heere againe, that is called into question, whereof I haue already disputed, namely, where as Paule calleth Antichrist a man, whether it be to be vnderstode of any one private man that should liue in the world at some one time or other, or else of the whole rabble of men in their successions, which in that Apostacie should beare a swindge for many yeares, whome Paule likeneth to a man, and so tearmeth it in the singular number: although in truth it be a croupe and crewe, gathered and compact together of many men; yea, of all the nations & kingdomes of the world. In like manner as Paule, 1. Cor. 4. 1. by man in the singular number vnderstandeth many, which kinde of speache is vsuall and familiar to such as follow the Hebrew phrase, the which Paule in his writings doth greatly affect and imitate.

But inshall, this is diligently to be obserued, which *Pa-*
maſcen

maſcen affirmeth, namely, that Antichrist should not be one of the Diuels that should take vpon him the flesh and substance of man (euen as our Sauour tooke vnto him our humane nature) although notwithstanding such as should become Antichrists, should be possessed with a diuelish disposition, and caried in enmitie against God. Truth it is, the Papists will haue it vnderstode of one singular and private man, who one day should liue and keepe a stirre, and further, that he should arise out of the tribe of Dan: but in this their dotage, they relie vpon no ground of Scripture, and therefore they are vnmate in this point to be dealt withall. Others there are (and that learned men to) that are of opinion that this is to be vnderstode indede of one man, but such an one, as among all the route of Apostates, should be the most peruerse, the chiefe, and ring-leader of all the rest: for (say they) there is one head of the godly and faithfull, euen Christ Iesus. And touching the name of this one principall, & arch-Apostata: they thinke it is as well couertly insinuated in this place of Paule, as also especially bewayed in the 13. of the Reuelation, vers. 18. where the figures & letters of the said name are said to make vp the number of 666. And (to say the truth) this opinion is generally receiued, and seemeth to be somewhat likely. Vnto these points I will adde mine answer. And first touching the first. Although it be very true, that there is one principall head of all the unfaithfull, yet he is not any pericullar & mortal man (such as it appeareth Math. 24. that famous Antichrist should be) but euen Satan himselfe, that old Serpent, who also is called the Dragon. And as for the second opinion, me thinks it is weake and wauereth in it selfe, in as much as that place of the Apocalypse, cap. 13. vers. 18. is wrongly interpreted of any certaine name, title, or calling of any one man; the letters whereof should containe the number of 666. For the Spirit of God in that place medleth not with the Arithmetical signification of letters wherewith any word is framed: but of the time and number of yeares wherein those things should be accomplished that are there spoken of. For

the Scripture neuer useth to deale in such manner of Sorcery & foolish mystery by letters, which is but flat juggling of the Cabalists, and damned dotages of the Magicians: but, it useth to speake very plainly, when it fore-telleth of the coming of any, as namely, when it fore-sheweth the coming of Cyrus and Iosias, and that an hundred yeares before they came indered: Therefore looke what men are any where by the Spirit of God spoken of, they be mentioned vnder their plaine, proper, and peculiar names, and not by such circumstance of words: as, Cyrus, Iosias, Iesus Christ &c. as I said before. And to the end we may the better see into the matter, let vs examine the words of the text it selfe, Reuel. 13. vers. 18. Heere is wisdom. Let him that hath vnderstanding, coumpt the number of the Beast, for it is the number of a man, and his number is sixe hundred three-score and sixe.

Now I would demaund of what tongue, or language that word or name should be, the letters whereof must be searched after, whether it should be an Hebrew, Greeke or Latin word: for (as *August.* affirmeth, *lib. 12. de Genesi ad litteram*) these three languages were alwaies accompted principall among all men. Truly they that first brought vp that interpretation, whereof I speake (as namely *Irenaus lib. 5.*) do euen solter in the matter, and labour their wittes in deuising any one word, whose letters would amount vnto the number of 666. And yet *Eusebius* (*lib. 5. hist. cap. 8.*) followeth that which he saw *Irenaus* to haue set downe before him: I could my selfe deuise many such wordes, but it would bee to no purpose. For this name *Claudius Ruber*, contains the like number that these do, *Italica*, *Ecclesia*, & *Latinos*, & *Tetian*: the which neuertheless *Irenaus* thinketh should be the very names of this egregious Antichrist. Agayne, the ancient writers before I daies of *Irenaus* fetching the matter out of the Greeke, affirme: that this word *Αντιχριστος*, and these two *Ιταλικά* & *Λατινικά* should be meant, which should make vp the number 666, namely the letter *λ*: to signifie 30, *α*: 1, *τ*: 300, *ς*: 5, *ι*: 10, *ν*: 50, *θ*: 70, *ς*: 200.

ς: 200. For these numbers being added together amount vnto 666. And that somme also is contained in the two other words, according to the Greekish manner of supputation or numbring by letters, *ι*: 10, *τ*: 300, *α*: 1, *λ*: 30, *ι*: 10, *κ*: 20, *α*: 1, *ς*: 5, *κ*: 20, *κ*: 20, *λ*: 30, *κ*: 8, *θ*: 200, *ι*: 10, *α*: 1. All which likewise being put together make 666. And no doubt but the truth of the thing, byed and fore-shewed this opinion in them. For in the Italian Church (the head whereof the Citie of Rome alwaies was) they sawe before their eyes, that the very kingdome of Antichrist began then to be reiecte, and so by such beginnings as then appeared, the Spirit of GOD guided those god men to fore-see and fore-shewe, that there also in time it would grow to his height and perfection. And as touching *Irenaus* himselfe, he rather thought that the word *ΤΕΤΑΝ*, should bee the proper name of Antichrist. Whereunto may be added the Hebrew word *Romish*: which signifieth a Romain: whereof the letter *ר*: signifieth (in their manner of numbering also) 200, *י*: 6, *מ*: 40, *י*: 10, *י*: 10, *ה*: 400. But these are but quiddities: and come not nere the true exposition of that place of the Apoc. which I alleadged: the which that wee may attaine vnto, wee must make recourse vnto the holie Scriptures, and vnto such like places as this is, as namely vnto that of Daniell, cap. 7. where not only one particular man, but a whole and vniuersall state of a kingdome, is set forth vnder the name and shape of a Beast, as here of a man. So the kingdome and all the Kings of Persia are shadowed vnder the figure of one Beare: of the Macedonians vnder the shape of a Leopard. So also all such as should bee the principallies and hold the helme (as you would say) in that Apostacie, are resembled by the name of a Beast in the singular number. Whereby it appeareth, that this place of the Apoc. is to be referred vnto the whole manner and continuance of a certaine succession, and not vnto any one man. Lastly, it is not to bee doubted but that by these wordes (the man of sinne, &c.) the prerogatiues and Potentates in this Apostacie are poputed out.

¶ Thus

What the true and proper meaning is of this place (of the Reuel. touching the number of 666.) I will hereafter discourse, when I come to talke of the time which the Spirit of God did set before the coming of Antichrist.

Now the purpose of Paule in setting of him out in this place with such ouglie and fearefull names: was to the end, that all men should the more reablie, flie from him, and that the goodlie and faithfull ones, should euen tremble to heare the very name of him.

*Why Antichrist is called the sonne of perdition;
Apollion, the Beast, a Woman, and an Harlot.*

The eight Chapter.

But there are other termes giuen also, vnto Antichrist in the Scripture; which are likewise of vs to be obserued. As first Paule calls him, The child of perdition: and, the man of sinne: that is, a most wicked and lewd man, according to the Hebrew speech (euen as Iudas, the betrayer of our Saviour, is called the lost child (Iohn 17. 12.) And therefore, he that should sit as chiefe in that Apostacie being described rather by his properties, then by a proper name, is called a most wicked, and cursed kaitife. And in this respect it skilleth not, though all of vs, euen the faithfull themselves are called the children of wrath & sonnes of disobedience, Ephes. 2. 3. & 5. 16. For that is true in deed: But here Paule speaketh of a certaine sect of miscreants more pernicious and damnable then all the rest, of a more reprobate mind and despightfull against the truth: and therefore more detestable for impietie and mischief: The which cankered crew he therefore termeth the man of sinne, and reprobation. And surely it is well noted of *D. Gualter*, that Antichrist is called the sonne of destruction, both in the *active*, and *passive* signification, for that he both destroyeth others, and is destroyed himselfe:

himselfe: whereupon in an other place he is called *Apollyon*, (as namely Apoc. 9. 12.) because he is the author of all pestilent infection, and destruction both of bodie and soule. Therefore he is well termed by Paule, The sonne of perdition, whom the Spirit of God calleth *Απολλων*, destroyed, or destroying.

And although he be in other places commonly called by others, Antichrist, (as in the 1. of Iohn, & 4.) yet it seemeth that Paule made choyse rather thus to describe him for two respects. First, because that manner of expressing him, carrieth with it a greater vehemencie, and representeth more effectually his detestable wickednesse and blasphemie, when he is sayd to bee a most vile and abhominable wretch. Secondly, because, that by this meanes, we are better directed in iudgement, of what kinde of Antichrist to vnderstand this place. For (as *Origen* sayth vpon *Math. Hom. 30.*) the name of Antichrist is generall and pertaines to many: but here, one of them only is meant, the worst, the most unchristianous, and horrible: so that hereby he is pointed and paynted out, who among all the other Antichristes should bee the captaine and chiefe Antichrist.

Furthermore, the same Antichrist is also called a Beast, and an Whore (Reuelation 17. & 18.) And it maketh no matter though he bee tearmed there of Iohn by the name of a Beast and Harlot, and here of Paule, by the name of a Man. For here in this place I take it, that his kinde, and nature is signified, and there, by the names of Beast, and Harlot, that his manners, and disposition are layd open. And therefore this estate, or bodie of this Apostacie, together with the head and principall members of the same, is in the Scripture, especially compared vnto these three things.

To a Beast, in respect of crueltie, and blockish ignorance.

To a Woman, in regard of couetousnesse, haughtinesse, and weaknes of minde.

To an Harlot, for their dissolute manners: and chiefly their Idolatrie, which is the greatest kinde of whoredome

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that the Scripture speaketh of.

And touching the crueltie of this kingdome: *Lactantius* (*lib. 7.*) telleth, that it should bee exceeding great, writing this of Antichrist (*cap. 17.*) That shall bee a time (sayth he) wherein Iustice shall bee troden vnder foote, and Innocencie contemned, wherein the wicked shall cruelly prevaile vpon the godlie, all things shall bee confounded and turned vp-side downe agaynst law and nature. And this saying of *Lactantius* agreeth fely with that of the Reuel. (*cap. 17. 6.*) where Antichrist is sayd to bee that Harlot, that is made dronken with the blood of Martyrs, and Saints of God. Whereby appeareth that Antichrist should (as he doth) alwaies raise bloudy persecutions agaynst þe faithfull. *Christ*. (*Hom. 40. on Math.*) Affirmeth no lesse, now touching this lesse, now touching this matter of persecution, when, or by whome was it euer moze practised, then it hath bin, and still is, by the Bishop of Rome, and that whole retinue? And let this suffice by itselfe, to be spoken of the crueltie of this generation. Concerning the ignorance of it: I finde it thus written in a booke, intituled, *De Antichristo*, and attributed vnto *Austin*: The kingdome of Antichrist shall be furnished with Magicians, Witches, Southsayers and Inchaunters, which shall teach, and perswade with all manner of impietie, falsehood, and detestable practises.

And where (I pray) may this be found moze verified, than among the Popistes, and in the kingdome of Poperie. And sure the Popish Clergie (which is the mapne pillar of this State and Apostacie) being described by Peter in his 2. Epist. *cap. 2. 12. & 13.* is sayd there to be a kind of brutish Beastes, which be like that they know not, and which alwaies forsake the right way. And, experience it selfe hath shewed it, that they are as great lubberly dolts, as ever liued, in so much as their Monkes were accounted great Clerkes, and principall Doctors among them: and yet among themselves, this Monke began (speaking of a Dunce) As great a Moame as a Monke.

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As for the couetousnes of that order and kinde of people, I neede not speake much of it, being the case is so cleare. For Peter in the place before alleadged vers. 14. They haue hearts exercised with couetousnes. And in the 18. of the Reuel. vers. 3. They are called Merchants. *Bernard*, who bare as much fauour as might bee to his *Eugenius*, and after vnto *Innocentius* the 2. pet. (treating of the Psalm which beginneth, Who so dwelleth:) he speaketh on this manner of these Popish professors. The dignities and promotions of the Church, are sought after for filthie lucre sake, and to keepe reuell route withal, and for these rounes, & their reuenues, they labour, and contend in very shamelesse manner. Agayne, in his Sermon of the conuersion of Paule, intreating directly, and plainly of the gouernment of the Church, vnder the Bishop of Rome, at last he flatly determineth of him in this sort, He is the very Antichrist. Agayne, vpon the Canticles, Sermon 33. (that I persecute not many places of this Authour touching this poppe) he vseth the very same speech, and assertion. Further, what shall wee thinke of that famous Epistle of the Church of *Leodium* agaynst *Paschall* the 2. which is extant in the 2. Tome of the Councils: doth it not adde great testimonie and credit in this behalfe? The words whereof are these. Wee do vtterly dislike those Legates, a Latere, sent from the Pope, that runne prolling about to scrape up pence, and fill their bagges, as in the daies of *Zosimus*, *Celestine*, and *Boniface*, the Counsells of Affricke approved. For (that we may iudge them by their fruites) there ensued by their meanes no amendment of manners, but oppression of men and spoyle of Gods Church.

Touching the matter of Haughtinesse, or Ambition: where fit at the world was it euer greater? Surely Peter (2. Pet. 2.) toucheth, and tainteth this crue of Clergie men with the note of extreme insolencie, as men who set not a button by lawfull Magistrates. And seeing the Pan of Rome maketh open challenge, that himselfe is set aboue all Kingdomes, and

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Kings in the world (as did *Leo* the 12. in a Bull, and Preface, beginning *Concordat*: And *Boniface* the 8. vpon a day of *Iubile*, causing to be caried before him in the sight of the people a Key and a Sword:) what could bee more plainlie and sely spoken, then to compare both Antichrist himselfe & his whole Hierarchie, vnto the weake and impotent affection of a sicke woman. All the world knowes (and the thing it selfe shewes no lesse) what often and bitter contentions and bickerings haue been raised, about the getting of the triple Crowne. And indeede *Austin* himselfe, euen in his daies obserued no lesse, (as he reporteth in his 6. Booke agaynst *Iulian* cap. 4.) yea very heathen men haue obserued & recorde the same in writings, as namely *Ammianus*. *Marcellinus* of *Pope Damasus*. *Agapne*. *Bernard* vpon the Canticles (Sermon 33.) speaking of that stately State, and of those that were preminent in it: There are arisen (saith he) vaine men, itching after renowne and glorie, and faine they would become somebodie, and procure themselues a name. And lastly, in his 4. Booke *De Consideratione* vnto *Eugenius* the Pope, after he hath described and detested, the pride and pompe of the Bishops of Rome: at last he shutteth vp the matter in these words. Herein (saith he) thou shewest thy selfe to haue succeeded not Peter, but Constantine: Peter is he, who neuer knew what belonged to such solempne shewing himselfe abroad in braueries of precious stones, or silkes, or golde, or riding vpon a white palfray, or being guarded with a troupe of tall fellows, or inuironed with a companie of rustling seruing-men. But to say the truth, *Bernard* speaketh sparingly to compare the Bishop to *Constantine*, he should rather haue named *Dioclesian*, (that cruell tyrant) or *Caligula*, both which by meanes of their precious and glorious attyre, would needs bee accounted and reuerenced as Gods. Agayne, *Hilarius* (contra *Auxent*) speaking of the state of Antichrist. These fellows (saith he) do ambitiously affect the countenance and maiestickall port of the Secular power, and so thinke to vphold the flourishing estate of

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of the Church by a shewe of worldly pompe. And lastly he saith: They make great accompt of this, to be greatly accompted of in the world. All this he speaketh of Antichrist. And I pray what was more vsuall, or common to be seene in the Papacie, than the practise hereof? What was there euer more puffed vp and insolent, then that route of the Romish rabble? Inasmuch as the Bishop of Rome decreed, and established it, that his Cardinalls should take the vpper hand of Kings themselues: which is euident to be seene in their Clementines. And thus much of their Ambition.

As concerning their Idolatry, the penne of euery writer is plentifull in shewing how outrageous it should be in the kingdome of Antichrist. *Austin* in his treatise *De Antichristo*, He shall reuiue (saith he) the worshipping of Deuils: he shall set vp and magnifie the wicked, and shall violate, and reiect the lawe of the Gospell. And all these things (saith he) shall he do in the midst of the Church. Whereupon it is that in many places of the Reuel, as cap. 17. & 18. The Kings of the earth are said to commit fornication with the Harlot: which is to be referred vnto the matter of Idolatry. But what, and where was ther euer Idolatry so grosse and apparant, as was, and is, in Poperie?

As concerning their riot and licentious behauiour, there was no want of that to be found in that kingdome, and that in the very bosome of the Church: by occasion whereof, it is said, *Reuel*. 18.9. that the kings and nations of the earth, did not only commit whoredome, but also liued with her in licentious wantonnesse: *σευδαίσωτες*, deuiched & drowned in all manner of pleasures, as *Paule* speaketh of wanton Widowes 1. *Tim*. 5. 11. This loselnesse of life is both common, and commended among the very Bishops, and Priests, and other Prelates of the popish Cleargy: the which also begā not of late to be espied, but such as liued about 400. yeares ago, (as namely *Bernard*) bewayped, and bewailed it often, and that in beheiment manner, (as in his 5. booke *De consideratione*. and vpon the Canticles, Sermon 33.) the which

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place, because it expresseth, as it were in colours, the loose behauiours of the Romish Prelates, I haue thought good to exemplifie it word, for word. They beare out themselves (saith he) in an honorable port, with the goods of the Church, whereunto notwithstanding themselves bring no credit, or worship at all. Hence, commeth that whorish tricking, that Stage-like attire, that Prince-like pompe, which daily we see in them. Hence, proceedes the golde that they vse in their bridles, saddles, and spurs: in so much, as their spurs are more glittering then their Alters. Hence, came their stately tables, their varietie of dishes, and quaffing cups: hence issued their ionkering bankets, their dronkennes, and surfaits: hence, followed their Viols, Harpes, and Shawmes: hence, flowed their Cellers, and Pantries, so stuffed with wines, and viands of all sorts: hence gat they their Lee-pots, & painting boxes: and hence, had they their purses so well lined with coine: fye vpon it? such men they will needes be, and yet they are our great maisters in Israel, as Deanes, Archdeacons, Bishops, and Archbishops. These works of theirs are little inferiour vnto that filthines, which they commit in darknesse. And lastly, he addeth these words, For, he is the very Antichrist. Let any that list, peruse the whole place, as also the said Fathers Epistle vnto *Eugenius*: and againe, let him reade the little booke of *Nicholas de Clemengis*, wherein, he complaineth of all the orders of the Papacie: And lastly, *Peter de Vineis*, in his Epistles: To conclude, let him reade, and obserue what *Platina* himselfe (who otherwise for the most part shewes himselfe the Popes clau-baake) writeth of these matters in many places, but especially what he reporteth of *Samosatenus* in the tise of *Dionisius* the first, where he sheweth that neuer was there seene, or heard of more rechelesse, and lewde behauiour, then was found in the pontificall, and Romish minions. *Ierome* also in his Prologue, *De spiritu sancto*, confirmes this same, where he tearemeth Rome, *Babylon*, and that purple coloured whore, spoken of in the Revelation.

Therefore

Therefore to conclude, seeing this place of Paule is not to be understoode of any one man, but of the whole bodie, and order of Apostates, which should succede, and last for many ages, boasting it selfe vnder the name of the Church: it may now easily be discerned, who be the men, and what corporation, or state that is, whereof Paule in this place fore-warned: and no man can doubt (except such as are wilfully blind) that the Papists are they.

Which Beast of those three, that are mentioned in the Reuelation, doth point vs out Antichrist.

The ninth Chapter.



Ne which that it may yet more plainely appeare, let vs see which beast it is vnder whose shape or figure Antichrist is expresseed and shewed vnto vs in the Apocalypse. And first, it is manifest out of Daniell, that by the name of a beast, a certaine state, or condition of things is signified, Cap. 7. and 8. Now the Beasts that are mentioned in the Reuelation, are in number three, (besides the Dragon himselfe, who is the Diuell (as the Angell there expoundeth it) the father and begetter of those other three Beasts.) The first whereof is that which there is said, to come vp out of the bottomlesse pit, and is not otherwise described vnto vs by any expresse foume or shape, Reuel. 11. 7. & 17. 8. The second is that which cometh vp out of the Sea, and is there likened vnto many beasts, as vnto a Leopard, a Beare, and a Lyon: which also is there described to haue seauen heads, and ten hornes, euen as his graundfure the Dragon had, Cap. 13. 1. & 12. 3. The third is that, which is there said to be like vnto the second, but hauing two hornes like vnto the hornes of the Lambe, and this to rise out of the earth, Cap. 13. 11. And vnto this Beast in other

other places, is added, as a companion, a false Prophet, by whose helpe the Beast can worke many things, and is maintained in flourishing state; whose father also the Dragon is said to be, Cap. 16. 13. & 19. 20.

Concerning the first Beast mentioned in the 11. Chapter, it is all one with the third, as we may perceiue by the effects of them both. For by either of these Beasts, one, and the selfe same order and state of men is signified, which was hatched by the Dragon their Sire, and upheld and maintained by the same false Prophet. But, in the said 11. Chapter there is first briefly and in generall that set downe, which after in more particular, & plentifull manner is described, where the beginning, the end, the wise, practice, and purpose thereof is displayed, that so we might take the deeper knowledge of it, Cap. 13. & 17. And it is all one, to rise out of the earth, and out of the bottomlesse pit: for the pit in the Scripture, is said to be vnder the earth: but yet he is said to rise out of the pit, and out of the earth, in diuers respects. For this Beast is said to rise out of the earth, in respect hereof, for that they that should sway, and rule this state and kingdome, should rise of the rascall, and skomme of the people. Again, he is said to rise out of the pit, because those rascals breathe, & breathe out nothing else, but that, that is dogged, doggish-like, and diuellish, and flat opposite to God, and godlinesse. Therefore in regard of the base condition of those, by whom this gouernment is managed, this Beast and this kingdome is said to rise out of the earth, that is, of the vnicuersall people. For, for the most part, such are the Cardinals of Rome, and such others as are crept by into the Prelacie, and Primacie in the Kingdome of Popery. And in regard of their precepts, rules, and doctrine, the same Beast, and this order of men, is said to rise out of the pit, that is, out of Hell, for that it saoureth, teacheth, followeth, and enioyeth nothing but diuellishnes, that is (as the Spirit of God teacheth, Reuel. 2. 24.) the deepenes of Satan, and out of doubt such is the doctrine of Popery. Therefore the first, & second Beast is all one, but herein is the difference,

ference; that the description of the first being but rudely or confusedly at first set downe, is after distinctly handled and laide open, that so we might the more easily take knowledge of it. So it is also in Daniell, (with whome the Reuelation is principally to be compared, both in respect of the order by them both obserued, and of their stile or manner of writing,) where, after the Prophet had in vision scene the 4. Monarches, and so briefly set downe Cap. 7. those things which made for the comfort of the Church, and were to be obserued in the two latter Monarches: afterwards he rippeth by the same matter againe, and handleth it more distinctly and senerally, Cap. 10. 11. and as there, so here, there are two Chapters interlaced betwene the first generall propounding, and the last more particular handling of those matters. Wherefore seeing the first and the third Beast signifie all one thing: the question is only of the second, whether by it rather then by the third, Antichrist is purtrayed, of whome, Paule in this place speaketh. Truly, that I may speake my mind briefly in this behalfe, I thinke, that by this second Beast, mentioned Apoc. 13. 1. is signified evidently the Romane Empire, being Idolatrous, such as it was, while the Emperours had their residence in Rome, before they remoued their seate to Constantinople. For that Romane Empire, together with the succession of the Gouernours in the same, is purtrayed out vnto vs under the tipe of seauen heads, and ten hornes. But these ten were after abridged and brought vnto two: for afterwards there were but two hornes of the Romane Empire, that is, two Princes seates, or places of residence; whereof the first and most ancient was at Rome in Italie, the second and latter at *Bizantium*, otherwise called *Constantinople* in *Thracia*, whether Constantine the Great translated his mansion or abiding place: whereupon it came to passe, that both in generall Counsels, and in the Decrees of Emperours, mention is of two *Romes*: one, the olde, which is the true Rome, built by Romulus: the other, the new, which is *Constantinople*, which also began to holde by the head, by vertue of the priuiledges & prerogatiues

of olde Rome. But betweene these two hornes of this one, and the same Romane Empire, this was the difference, which also is of vs diligently to be obserued, that so long as the horne (or seate) was in *Italie*, the Romane Emperours were Idolatours, and their Decrees and Constitutions blasphemous against God. But after time, the said Emperours began to be Christians, which began in Constantine the great, (for whereas some writers ascribe of Phillip, whome Decius slew, that he embraced the Gospell, certaine it is, that he would be a Christian no otherwise but covertly, and not by publike profession) then I say first of all, and by and by vpon the necke of it, this same Romane Empire was translated from *Italie*, and old Rome into *Thrace*, and therein vnto *Constantinople*. For that this should so come to passe, the Spirit of God in the Apoc. had fore-shewed, as after we shall declare. But yet I graunt that Constantine had no regard vnto that Prophecie, when he removed at first from Rome, to *Bizantium*, and there settled his Emperiall Pallace, but he respected only a more commodious gouernment of those matters and kingdomes of his that lay Eastward, which at that time were miserably disquieted by the *Parthians*, and *Persians*. For *Constantinople* did seeme to be so situated (whereas otherwise Constantine had once thought to haue settled else-where) as that it was as you would say the nauell or midst vnto the whole Romane iurisdiction, which as we knowe, spread it selfe farre and neere: and yet it could not possibly otherwise fall out, because that so the Romane Empire might become double-headed, and haue those two hornes which God before had reuered. So the prouidence of God guided this whole enterprise of Constantine, and so fulfilled what him-selfe had decreed. And touching this diuiding of the Romane Empire into these two heads and hornes, it is warranted out of the Reuel. 13. 11. and Zech. 4. 8. and this is the very true interpretation of that Prophecie, where it is said, that the Beast had two hornes. And heere let this be obserued, that hereafter I will cōmpt & call that the first Beast; which in my former

mer deuision and exposition I made the second, and againe, I will tearme that the second, which before I called the third: for that head of the first Beast which appeared to be hurt and wounded deadly, was indeede one of the seauen before spoken of. But that those seauen were in the end reduced vnto two onely, it appeareth heereby, for that the second Beast, which before we called the third, and which conuayed vnto her selfe all the power that the former had, is sayd to haue only two hornes, Cap. 13. 11. And it may not seeme strange, that in this second Beast I interpret otherwise of the signification of hornes, then I did in the former. For there by hornes, were specified, the persons of Kings, as afterward shall appeare, because it is added, that those hornes had Diademes, or Crowns on the. But as for the hornes of the second Beast, they rather note a State, then any persons, because that these hornes are said to resemble the likenesse of the Lambe, so that they signifie an estate or qualitie of a Kingdome. To conclude, this interpretation is to be held as a principall ground, for the better vnderstanding of many places in the Reuelation, wherein we shall a great deale more easily see, if we shall obserue this distinction or deuision of this Romane Empire into two imperiall heads. Let vs therefore fall in hand with the exposition of the place of the Reuelation, Cap. 13. 1. 2. 3. the words whereof are these.

- 1 Then I sawe a Beast rising out of the Sea hauing seauen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blasphemie.
- 2 And this Beast which I saw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lion: and the Dragon gaue vnto him his power, and his throne, and great authoritie.
- 3 And I sawe one of his heads as it were wounded to death: but his deadly wound was healed: And all the world wondred and followed the Beast.

The ten Kings that are spoken of in this place, are to be cōmpted

counted from that time wherein, and from that Emperour vnder whom this Prophecie was written. And that was *Domitian*, the sonne of *Vespasian*. In which accompt, notwithstanding, all they are not to be reckoned for Emperours and Kings, who succeeded in the Emperie. For, as for some of them, they were neuer appoynted, but refused both by the Senate and people of Rome. Some agayne did scarce take a taste as it were of the pleasure and pompe of the Emperie they liued so short a time. Therefore they only are to bee reckoned in this Catalogue of ten Kings, who both entred with publike consent of all the orders, and continued in the government the space of some yerres. And lastly, whereas any two of them did raigne together, there they both are to be accounted but for one King, and the Kingdome to bee ascribed vnto him that was first in place. Wherefore, these be they which seeme to me to be the ten Kings, and to be vnderstood by that place.

1 *Traian* the Emperour who ruled, by the consent of all the people, yeares 20.

2 *Elivs Adrianus*, liked, and loued of all, raigned 21.

3 *Antonius Boionius*, bozne at Nimmes in Fraunce furnished *Pius*. 23.

4 *M. Antonius Philosophus*, together with his brother *L. Verus*, 18.

5 *Commodus*, the sonne of *Philosophus*, ruled alone. 13.

6 *Septimus Seuerus* After (for *Elivs Pertinax* and *Didius Iulianus*, did scarcely or rather not at all enter vpon the Emperie, neither were they euer admitted as Emperours, either by the Senate or Soldiers: but) this *Seuerus* raigned, yeares 18.

7 *Alexander Maximinus*, for as for *Antonius Caracalla*, he was admitted vnto the government by his father *Seuerus*, while he yet liued, so that he was but a copartner, and one that held out the course of his fathers Kingdome. And touching *Heliogabalus*, he raigned but two yeares, scarcely knowne in the meane time, either to the

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Senate or to the Provinces. Agayne, his government is to be ascribed vnto the yeares of this *Alexander*, who began his rule euen in the daies of *Heliogabalus*. And lastly concerning *Macrinus*, who was the next, he was neuer accepted by any of the orders, neither in the time of his short aduancement did he euer see Rome, so that in regard of his small continuance, he is not to be accounted among the Emperours: but this *Alexander* ruled, yeares 13.

8 *Galiennus* (vnder whose time I comprehend the worse aduancement of *Valerian*, who is unworthy to be named an Emperour, sith he indured a miserable bondage vnder *Sapor* the King of the Persians: And as for *Iulius Maximinus*, and the Gordians, their Emperie was neuer quiet, as also that of *Phillippes*, who was neuer accounted of, or any whit feared among the Provinces: And lastly concerning *Decius* and *Vixius Gallus* who ensued, they scarce had the Kingdome God-mozrow: but) *Galiennus* gouerned. 15.

9 *Aurelianus*, a man much made of by all men, a famous and stout Emperour, although his government lasted not long, namely 5.

10 *Dioclesian*: (for touching *Tacitus* and *Florianus* they neuer sawe the Diadem, nor yet *Carus Probus*: but many at that time layd holde on the Emperie: Insomuch as none of these pettie-foggers may be counted Kings, in the roule of those ten before spoken of, but) *Dioclesian* bare sway, yeares. 25.

And concerning all these, they were solemnly inuisted: but as for the others, they touched the Sword and Scepter as it were with the tip of their fingers, or only looked vpon it, but they neuer could get the Crowne free to sit quietly on their cappes. Now, as by the succession of ten Kings, this Beast flourished: so in the Reuel. (cap. 17. 16.) it is sayd the should be persecuted and brought to nothing by ten kings. And thus much of the ten kings there spoken of.

Touching the seauen heads there attributed unto this Beast; that is, unto this old and Idolatrous Romane Emperre: some will haue them to be the seauen men of Germany, who succeeded in the Emperre, after that the Pope had diuerted the Emperre vnto the Germanes: but before that translation of the Emperre, while as yet it was Idolatrous and remained at Rome, they were either the seauen dignities and preeminent offices of the Citty, (as first, the Consul-shipp: secondly, the Pretour-shipp: thirdly, the Captaine of the Guard: fourthly, the chiefe Chamberlaine: fifthly, the Treasourour: sixthly, the Sencerie: seauenthy, and the Seriate) or else they were the seauen Provinces, whereby the Romane Emperre was especially sustained, whereof the first and principall was Italie it selfe: second, all Fraunce as farre as the Rhene, and the Mountaine Pyrenai: thirdly, all Spayne: fourthly, Germanie, with Slauonia: fifthly, Macedonia, wherunto Greece and Thrace is annexed: sixthly, Egypt with all Africa: (although I am not ignorant, that in it were diuers prouinces and Lieutenantries, as appeareth by the knowledge of the Romish Iurisdiction: but herein, we are not to consider how they ordered and disposed matters, for their securitie & quicke dispatch of affaires, but what the places were from whence their reuenues grew, and from whence they usually fetched their newe supplie of souldiers) seauenthy, Syria, and Asia the lesse. But as for that region & part of Syria which coasts along the River Euphrates, and was indeed vnder the Romane obedience, it serued rather to waste their substance, and consume their men, then to be an helpe and supporter of the Romane Emperre, in regard of the continuall warres that they had with the Arabians and Persians: and therefore this Coast is not to be accompted among those seauen Provinces before spoken of.

Now, as touching these seauen heads of the first Beast, that of Italie was the chiefe: And as for this, it was first overrunne and rent from the Emperre, and wounded by the Gothes, that it might lastly haue seuen heads quite

dash't and defaced for euer, had not Antichrist afterward reuiued and restored it agayne: but that by an other deuile and practise, namely by the pretence and shewe of godlinesse and Christian religion. Therefore the Beast in this place spoken of, is the very Monarche and Emperre of Rome: which, as it is here, so also is it in Daniell (cap. 7. 3.) sayd to arise out of the Sea. Furthermore, whereas this sayd Emperre, is there in Daniell termed by the name of Beast, whereof in that place there is no fourme or fashion set downe: (for this being there the fourth, should exceede the thre former, which Daniell sawe, in fiercenes and sauadge crueltie) so also in this place (of the Reuel.) is the so monstrously set out, as nothing can seeme moze angrie, cruell, & horrible. For he is described

to haue
 1. The secte of a Beare.
 2. The mouth of a Lion.

And in al her other lineamentes, like to a Leopard. Well, we haue heard the one head of this Beastiall Emperre, to haue been fore wounded, namely, that which was in Italie: For all the Romane Imperiall dignitie, which was contained within the border of Italie, was for a while by the Gothes turned topsie-turue: but not long after it was there agayne reuiued by the industrie of an other Beast, that is, the Pope and Romane Antichrist: as after in this treatise shall moze fullie appeare.

Wherefore, to drawe to an end, by the third Beast, Antichrist is prefigured, which did put life into that other monstrous Beast, so fore wounded in the head, that is, framed, formed, and set on foote the Image of that old Idolatrous Romane Emperre, such as it was while it kept at Rome. For this head and horne of the Emperre, which I say was Idolatrous: when once the Emperours themselves began to imbrace the Gospell, and to plant themselves at Constantinople, it was wounded euen to the death, and in all likelihood dispatched for euer. Yea, euen such poze fragments as seemed to remaine of it, did Odoacer Herulus afterwards quite deface: (Reuel. 17. 16.) and so the Gothes possessed the same long after, namely, through-out the lineall discent of

ten Kings, orderly succceding each other, while in the meane time the princely Pallace, & Emperiall seate, Rome it-selfe, lay flat in the dust. And in truth we shall find the agreement great in all points, if this third Beast which representeth Antichrist, & that other which representeth the Romane Empire, shall be resembled & compared together: the which, seeing it maketh much for the better clearing of this point, I wil briefly touch their mutuall resemblances in manner as followeth.

The third Beast { 1 The hornes of the Lambe,
is sayde to haue { 2 Byt per to speake like the Dragon.

So Antichrist, that is, the whole rabblement of shauelings, & principally the Chiefetaine of the order

Secondly, touching the labour and practise of the both they iunpe together: for the third Beast

Even so Antichrist, & the Pope of Rome

- 1 Pretendeth a mild disposition, and the doctrine of Christ.
- 2 But in very truth he speaketh like the Diuell, impious & blasphemous things against God.
- 1 Blowes life into the dead car-casse of the wounded Beast, which otherwise had perished for ever.
- 2 Proclaimeth & procureth that all men should beare some mark of that former Beast, either the name, or number of her: that is, should publickely take vpon the one profession or other of her orders.
- 1 Raised from death to life, & re-posed to the world the dead image of the Romane Empire so far-forth as it was Idolatrous, and seated at Rome.
- 2 Carefully provideth that euery man make publicke shew (by one mark, office, dignity or other) of an idolatry which by preaching of the Gospell was (to a mans thinking) quite ouerthrowne.

But

But the Beast is said to do this, by the power and working of the Dragon, and by the helpe and ministerie of a notable false Prophet. Wherby, this also fitteth very rightly with the Papisticall Hierarchie: for that false Prophet is the Pope, and the Dragon, the Diuell himselfe. So, the Romish, and Papisticall dominion, is heald by, and bringeth things to passe by the power of Satan (which is giuen him from God) as the euent hath proued. It worketh also by the meanes and industrie of that great false Prophet, which is the Pope, and such as he consecrateth, and imploeth about the byoaching and maintenaunce of his Apostaticall doctrine, as namely, Bishops, Punks, Kings, and others his iudges, and bond-slaves.

These all, euery one, as much as lyeth in his power, in-deauour and helpe forward that worke, which the third Beast in the Reuelation hath in hand, namely, to put life againe into the Image of that Beast which had his deadlie wounde, and to restore vnto it the power and auctoritie which it had before, while they labour with all their possible care and diligence, that all men should take vpon them some ensigne or token of the profession and worship of the former Idolatrous Beast. And in verie truth, the Romane Emperours them-selues, who were Idolatours, were neuer so earnest and sharpe set in enforcing men to Idoll-service, as these men haue done, and that in seuerall manner, and sauadge kinde of crueltie.

Lastly, the verie phrase or manner of writing in the Reuelation, is wondrous like to that in Daniell, Cap. 3. which seemeth of purpose to be affected by the Spirit of God, least perhaps we should thinke that in both places, one, and the selfe-same thing were not meant.

G.

How

*How and in what manner Antichrist is said,
to fashion anew, and to reuiue and set on foote
the Image of the former Wounded Beast, that is,
the Romane Empire seated in Italie,
and settled in Idolatrie.*

The tenth Chapter.

BUt the very word Image, doth evidently lay open
vnto vs, both the thing it-selfe, and the intent and
meaning of the Spirit of God, the which therefore
is the more aduisedly to be considered of all, and ex-
pounded by me. Why: may some say, did euer the Pope cause
men to worship any of the Romane Emperours, specially a-
ny of those that were Idolatours? Whereunto I aunswere,
that by the name of Image, (which by him is quickned) not
the persons of the Emperours are signified that made their
abode at Rome: but rather by that name was meant and spe-
cified the State & fourme of the Romane Empire (I meane,
the Itallish, and Idolatrous Empire) the which being starke
dead, the Pope hath againe raised and made whole in euery
point. For euen at this houre the kingdome of Poperie doth
as liuely represent the old state of Idolatrie, as if it were spit
out of the mouth of it, the which euery man may easily per-
ceiue by the comparing of them both together, and by the se-
uerall instances which hereafter insue.

The state and condition of the Romane Empire, as well as
of all other Kingdomes, resteth vpon two speciall and princi-
pall grounds, whereof, the one respecteth Religion, and the
seruice of God, the other outward and humane pollicie, that
is, the well ordering & guiding of the common wealth it-selfe.

Touching Religion, and the seruice of God, I pray ye what
a manner of thing was it in the Romaine Empire being Ita-
lian and Idolatrous, that is, so long as Rome was the man-
sion place where the Emperours kept: it was wholly Ido-
latrous, and more woud and furious in infinite superstitions,
then

then any Nation of the world beside, (whatsoever Dionysius
Halicarnassens, an Heathen, in his second Booke of Antiqui-
ties, doth thinke and giue out to the contrary.) And euen so in
the Papacie, there was, and is, (as after shall appeare) as
grosse and outrageous Idolatry, as euer was heard of. In
both of them there were vsed Processions, purging by Sa-
crifices, Holy-water, Prayers, and Sacrifices for soules de-
parted, and Candles set vp in the worship of the dead.

Concerning the gouernment or pollicie of the Idolatrous
Romane Empire, it consisted both of matters essentially, and
accidentarie. I call such essentially, as without which, a com-
mon wealth can not stand, such as these three are.

1. The kinde of gouernment it selfe, as namely, a Kingdome,
or an Aristocratie.
 2. The Magistrates, who should mainteine the same.
 3. The Lawes, that keepe and preserue the publike quiet.
- Accidentall, I tearme those, on the which, the safetie, and
prosperitys state of the weale publike doth not depend, as the
vniuersitie of one language, the attire of the bodie, the Citie,
where the Princes Pallace is seated.

Now the Romane kinde of gouernment or pollicie, at such
time as John wrote his Revelation, was, to witte, Aristo-
craticall, in respect of the authoritie of the Senate, but in very
deede it was a detestable tyrannie, and square head of Monar-
chie, by meanes of the absolute power and authoritie, which
our only Prince and Emperour had ouer all.

And euen so in the Antichristian and Popish Iurisdiction,
the fourme of gouernment seemes to be Aristocraticall, as,
wealed by the aduise and direction of the Bishops, but in plaine
truth, it is a plaine tyrannie. For there is but one that hath a
maine and deadly stroke in all matters, namely, the Bishop of
Rome, who hath to meddle in euery matter, and at whose
becke all men must bowe, like slaues and peasaunts. Where-
vpon it is that I gather and conclude, that in respect both of
Church-matters, and also of such as concerne the common
wealth, Antichrist reuiueth, and restoreth vnto the Image

of that Beast that was so deadly wounded, that is, of the Roman and Italian Empire, which was so foully defaced, and brought to confusion. Now let vs go on, and consider of the Magistrates of that Empire being yet Italian & Idolatrous. The Magistrates at Rome were of two sorts: Supreme, and Inferiour. The Supreme Magistrate was, the Emperour. And he, contrarie to the receiued custome of all other Nations, took upon him to be both a King and a Priest. For in all other places, almost, these two offices are seuered, and administered by diuers: As indeed the office of a Priest, and of King are distinct, and diuers. But, the Romaue Emperour not content with these two dignities, which are the highest vnder the coape of heauen, took vpon him yet a third, & became also a Tribune of the people, and that not attinall, but standing and perpetuall: Insomuch as this one high Romaue Magistrate (so long it lay as the Emperour was Idolatrous) had kept it selfe in Italies held in his hand at once, these three, the greatest and mightiest prerogatives: namely, the Soueraigne kingdoms and power ouer all, the high Priesthood and chiefe stroake in matters of religion; and the peremptorie power of a Tribune, whereby he might at his pleasure nippe in the head, all decrees whatsoeuer the other Magistrates were disposed to haue established. To conclude, he so haubled the matter, as that he might be counted to containe in himselfe a kind of Deities to bee Sacred, not to bee touched, most holie, not to be reproued or comproued, vniuolable. And the Pope of Rome, being the highest in that State, made as bold to usurpe and inroaich vpon these three Soueraineties, namely, the super-eminent power and rule ouer all (so he, forsooth, is to be supposed) here aboue all Iurisdiction, himselfe hauing power to conuocate them, the high Priesthood, as arrogating to himselfe libertie to establish what he list in religion. And lastly, the Stately Tribune-ship, whereby he like wise became sacred, free from all men (without touch of Beast) exempt from cōprouement, & lastly, one that sets in foot all the decrees and proceedings of other Bishops.

Touching

Touching the inferiour Magistrates of Rome, they were, the Senate, or bench of Aldermen, the Lieutenants of Provinces, and such others, who had not in their power any Soueraigne authoritie of the Emperour, but only such Iurisdiction, as by way of commission was giuen vnto them from the high Magistrate, the Emperour. And euen so in the kingdome of Poperie, the Cardinales stood in stead of a Senate, or bench of Aldermen, for Church matters: For they, and only they, forsooth, are sayd to make a Romaue Consistorie. Then the Archbishops and Bishops, were as it were Lieutenants of severall Provinces: and lastly, such other like hauing delectable power from the Pope: but no supreme authoritie in themselves, but fetch it from him whom alone they make the fountaine or well-spring, in whom they say all Ecclesiasticall power doth consist, which from him floweth and is deriued vnto others: And as for those others, they do receiue it from him, as fluers from the head, in whom all fulnes doth consist. Lastly, who is so ignorant that seeth not that the distinct offices of Bishops, and Metropolitans, touching both their places of residence, and liberties of function, were deuised in way of imitation of that Romaue Emperour, inasmuch as the Metropolitans Sea, must needs be there where sometimes the Lieutenants of the whole Provinces made their aboad. For thus much *Anacletus* himselfe, a Pope of Rome, witnesseth in his second Epistle; as also all those Canons do the like, which are extant 9. *quest.* 3. in the Popes Decrees. So it falleth out likewise in this respect, that Antichrist and that Romaue route, hath set by agayne the whole Image, and resemblance of that Itallish and Idolatrous Emperour.

Let vs talke of Lawes: wherein I sayd the third essentiall point of politicall regiment consisted. The Romaue Lawes what kinde of ones they were vnder the Emperours, for the desicion of priuate controuersies, appeareth out of the Pandects, compiled by *Tribonian*, as also out of the Code of *Justinian*, *Theodosius*, and those bookes that are intituled *Basiliensis*. In like sort the Popishall lawes, such as were directed

for the taking by and ending of matters in debate, were called *Decretall Epistles* (in resemblance of the Emperiall rescripts) being indeed nothing else, but an imitation, repetition, & poore fourbishing of the very Romane lawes, practised vnder the olde Idolatrous Emperours: which will appeare euident, to as many as shall reade them, and euen their owne Canonistes acknowledge no lesse: for I will not further enlarge this matter, by heaping vp further proofes in this behalfe. Thus much therefore touching the essentiall poynts of the Romane pollicie, the which in euery respect doth very trimly fit and agree, with the regiment and administration practised in the kingdome of Antichrist and poperie.

Now let vs take view of those parts which I tearmed accidental: for euen those also are reuiued and set on foote by the Papacie. And those accidentarie poynts are especially three, as is before specified: whereof the first is the Latin tongue.

Touching which language, the Romane Emperours caused it by decree to preuaile and beare rule in all matters iudicialle: in so much as all sentences definitive in causes iudiciall (euen among such people and nations (so farre as the Romish iurisdiction stretched) as were utterly ignorant in that tongue) should be deliuered & giuen out in the Latin tongue: (as is to be seene in the *L. prator. D. de re iudicat.*) So likewise in the Papisticall and Antichristian gouernment, this tongue only plaies *Rex* among them, although notwithstanding the Greeke and Hebrew, are farre to be preferred before it, both in respect of worthinesse, and for the commendation of antiquitie.

The second accidental poynt, is, the attire of the bodie: And as for the attire vsed at Rome, it was in olde time of two sorts, either common and usually worn, or else proper to certaine personages: as Emperours, Magistrates, and such like.

The common and publike attire vsed of all, was a Gowne and a Cap (so called) whereupon Virgil wrote thus. The Romanes, rulers of the world were clad in Gownes, whereas
the

the Grecians did vse a short Cloake for the attire of their bodies, and *Corkt shooes* for their feete. So in the Papacie, a Gowne is their garment, and a Cap the attire of the head, and that as it were a peculiar and proper ornament for their Priests. But in the Law of God the Leuites were enioined to weare Hats. *Exod. 28, 40.* So then, nothing is more common in Popery, then a Gowne, or more comely and trimme in their opinions. To conclude, they made account of a Gowne, to be an habite meete only for Worshipfull personages: but as for a Cloake, they counted it vnseemely, base, and a kind of discredit to weare it: euen as (on the other side) it was sometime highly accounted of among the Pharisees, as our Saviour doth signifie *Mark. 12, 38.* The officers of Rome, being at any time sent with commission into any Province, went attired with a kinde of Coate-armour: * which was a garment like vnto a souldiers or trauailers Cloake, short, and ritely beawtified: by which ensigne, as it were of honour, Magistrates were discerned from those that were in their retinue, or that serued in the Campe. Euen so vnto Metropolitans, and Arch-bishops, in the pride of Popery, was allotted by lawe a roabe (like vnto a Coape) see *Titull. de v'su pally in Decretalibus*, because they forsooth resemble the Lieutenants of seuerall Provinces, who, as they had vnder the many Shires, & inferiour officers, so the Archbishops had vnder the many Diocesses, & Bishops, whome they call their Suffraganes. Lastly, other Magistrates of the said Romane Idolatrous Empire, as namely, the Senatours were as an ensigne of honour, a garment called *Latui Clauus*, which was a roabe powdered with purple studs: but as for the vestire called *Dalmatica*, none but the Emperour might weare that. So in the Popish prelacie, such as beare office in the Church, & are more venerable persons then y rest, haue their Stooles, which is a garment as like vnto the Senatours *Latui Clauus* as may be: but their *Dalmatica* (as they also tearme it) no Clarke of the Church must be so bold as weare it, not the Deacons, no nor the Bishops themselves, without a speciall dispen-

* Or an Herchaughts attire.

dispensation from the Bishop of Rome their great Emperour, no more then any might weare Purpure, the Emperours royall robe, or the *Dalmatica*, saue only such, as to whome the Emperour vouchsafed so much by expresse graunt, (as appeareth *Cann. communis Dist. 23.*)

There remaineth to speake of the place where the Emperours Court, and Metropolitane Chaire were planted. That of the Emperours was in *Italie*, and euen in *Rome* it selfe, as beeing then lawfull for the Emperours, (while they remained Idolatrous) to keepe the Emperiall Court else-where, then in *Rome*. So also in the Papacie, the Sea and Metropolitane Chaire of that Kingdome is in *Italie*, and euen *Rome* is the appointed place for it; neither is there any Citie in the world besides, which may iustly be reputed the right seate for Antichrist, or meete Sea for the Bish. of *Rome*.

Which things being so, as namely, sith we see so many pointes of agreement and resemblance betweene the Romaine Idolatrous Empire long since defaced, and this kingdome of Poperie newly erected: who may once make doubt that Antichrist is he, who unhappely reuiued and restored the Image of the fifth Beast so deadly wounded, that is, of the Romaine Empire, which was Italian and Idolatrous? And who can iustly deny that the Papistall seate is the very right counter-faith & picture of that wounded Beast. And thus much of that Beast which in the Reuel. representeth Antichrist vnto vs.

Why Antichrist is tearmed 'Αντίχριστος, that is,
(aduersary to Christ) and not 'Αντίθεος, (aduersary
to God.) *Where also comparison is made (in some points)*
betweene the doctrine of Christ or the Gospell,
and the positions of Popery.

The eleventh Chapter.

But let vs come to consider of other names of his, he is called Antichrist, 1. Iohn. 4. 3. by the which word his condition and qualitie, that is to say, his doctrine,

ctrine, is briefly set out vnto vs. The force of which word, Paule expresteth, when he saith, he shall become an aduersarie vnto Christ, and God him selfe: arrogating to him selfe their power and maiestie, in so much, as nothing ought to seeme more vile, horrible, and detestable, then this Monster, that so all the faithfull, and children of God, might see their verie hearts, hate, abhorre, and detest him, as in the Reuelation they are warned to do, Cap. 18. 4. Go out of her my people, &c. And Cap. 14. 9. If any man worship the Beast and his Image, he shall drinke of the wine of the wrath of God. Math. 24. 26. If they shall say vnto you, behold he is in the desert, goe not forth, &c. Therefore it was requisite, euen in this respect, that Antichrist before his coming, should be set out in his proper colours. Again it was profitable in regard hereof, least we should take offence to see such extreme impietie, and should thinke that God had cast off all care, both of the Church, and of his glory: but that euen in the midst of all this villanie, we still continue found and true Christians. And where-as Paule saith, that Antichrist, or that man of sinne, the ring-leader of that disordered route, should shew him selfe 'Αντίκειμενον, an opposite and aduersarie to Christ: he therein alludeth vnto the word 'Αντίχριστος, which is as much to saye, as Aduersarie to Christ, opposing him selfe not only against one article of the Christian faith, or against one part only of the Gospell, but against all godlinesse: and therefore Paule spake more effectually, and exprest a greater contrarietie, in tearming him 'Αντίκειμενον opponent, then if he had called him only ἐχθρὸν, an enemy: for he is thwart and opposite vnto Christ & πλάσ, simlie, in every respect, and not κατὰ τιν, in some one point or other. Truly it is, that all Heretikes are called Antichrists, especially such, as denie the person and office of our Saviour, 1. Iohn. 2. 18. & 4. 2. but that is only in some perticular respect, but this most wicked Antichrist hath gathered together the dreggs and poison of all Heresies, & powred them abroad, to the great blasphemie of Christ. And heereby (by the way)

the censure of *Austin* is confirmed: where-in, speaking against some that were ignorant in the Greeke tongue, he teacheth this, that, Antichrist is not so called, for that he should come before Christ, (whereupon they harped by mis-understanding the word,) but for that he should proue contrarie to Christ and his word: whereupon he is called *Αντιχριστος*, Antichrist: as if we should say, *ἀντίθετος* *τῷ χριστῷ*, opposite to Christ, the word being Greeke, not Latine.

But it may seeme strange, that seeing he should become an aduersarie unto the whole bodie of the Scriptures, he was not rather tearmed *ἀντίθετος*, aduersarie to God, or some such like name, then *ἀντιχριστος* opposite to Christ. But the reason may bee this, that seeing Christ appeared in the latter age of the world, and that his doctrine, (whereunto he chiefly opposeth himself) was made manifest, and was received in this last time: It was meete, that he that should oppose himselfe in the sayd latter age and time, unto Christ and his doctrine, should rather bee called and described unto vs under the name of *ἀντιχριστος* (Christes foe) then of *ἀντίθετος* (Gods foe) or *ἀντιπαρθετος* (Gospels foe) or by any other name or title. But certaine it is, that this obseruation agreeth fully with that of the Revel. cap. 16. 13. & 19. 20. where the chiefe instrument of this Apostacie is called by a kinde of prerogative The false Prophet: as if he, among all the false prophets that euer were, should be the most dangerous and detestable. And againe, the Beast it selfe, under whose figure and shape, the condition and manner of this defection, is by the Spirit of God reueiled unto vs, is sayd to bee full of names of blasphemy, whoredome, and uncleannes, Revel. 17. 3. 4. the which in mine opinion, no man may iustly make doubt, but that it is to be referred vnto the name and doctrine of Antichrist.

Therefore this place seemeth to require this at mine hands, that for the better understanding of this poynt, and the plainer ppoofe of mine assertion: I should speake of, and handle the doctrine of Antichrist, and compare it briefly with the doctrine

of

of the Gospell. And in this poynt we shall the better proceede if we shall beare in minde these two things.

The first is, that this Antichrist, of whom I speake, is such a fellowe as assaulteth and ouerthroweth, not only one poynt of Christian doctrine (as many Heretikes in time past did, as namely, *Simon*, *Valentinus*, *Marcion*, *Nicholaus*, *Cerdo*, *Manes Sabellius*, *Arrius*, and such like;) but undermineth, corrupteth, and destroyeth the whole frame of Christes doctrine and Gospell: which practise of his is beworded vnto vs euen in his very name or title, as being indefinitely, or without limitation, tearmed in euery place where this matter is handled, *ἀντιχριστος*, the opponent or opposite person. Other Heretikes are limited within the compasse of one or two errors of theirs, as if any denie that Christ is come in the flesh, he is an Antichrist: but a *Simonian* Heretike, *Hymeneus*, and *Phileas* were in the daies of Paule, accompted Heretikes: but that was in some one certaine respect, as namely, because they impugned the poynt of the resurrection of the flesh: These wicked men although they then beleued and taught, yet Paule is plaine that this Antichrist, of whom here we haue spoken, was not yet come. Whereby it is euident, that this man is an odde fellowe, differing from the other simple Heretikes, as being a more foule blasphemour then the whole packe of them all.

The second is, (which here I do but propound and barely assigne, purposing afterward to make it plaine by substantiall proofes) that this saying of Paule concerning the opposition, or contrarietie of the doctrine of Antichrist to the Gospell of Christ, neither can or may be understood or taken for the sect and religion of *Mahomet*. For although it be so, that the same also bee dissenting and repugnant to the doctrine of Christ, yet neither doth *Mahomet* himselfe sit in the temple of God, neither do they that professe to bee of his sect, acknowledge themselves to be Christians, or Pastours, or Prelates of the Christian Church, (the which both Antichrist himselfe and his adherents do) but do openly, and professedly in boasting

in 2

manner

~~manner~~ ~~is~~ out, that they abandon both the name and companie of Christians.

Now let vs come to consider of some perticular poynts of the Popists doctrine (who notwithstanding will needes be accounted the only Christians and Catholikes of the world) and see how cruely the Spirit of God hath called it a doctrine opposite and contrarie to Christ and his word. For herein the auncient writers agree with vs, in referring this speech of Paule vnto the Popish Synagogue, that is, to that Church, which boasteth it selfe: but falsely, vnder the glorious title of the true Church of Christ. Bernard vpon the Canticles, Hom. 33. They are the ministers of Christ (sayth he) but they serue Antichrist. *Hilarie* agaynst *Auxentius*: Vnder the colour of preaching the Gospell, he shall be contrarie to Christ, in such sort as the Lord Iesus shall bee renounced, euen while men thinke he is preached. Lastly, *Christosome* vpon Math. Hom. 49. That wee may bee able (sayth he) to discerne the doctrine of Antichrist fro that, that is true and sincere: wee are willed to make our repayre to the holic Scriptures: for (sayth he) if wee respect outward names, titles, and professions, wee shall see that they professe themselves to be Christians. And after that he addeth: Yea, they will outwardly pretend greater chastitie, and mortifying of the flesh, then shall appeare to be among the true Christians. The which we see and acknowledge to iumpe very fitly with the profession of Poperie, and to paint the same out vnto vs in her proper colours.

Well, let vs see the iarre and squaring that is betweene the doctrine of the Gospell, and that of Antichrist. And that is to bee found especially in these thre poynts. The first, touching God and his essence. The second, concerning the matter of saluation and the meanes thereof. The third, the worship of God both inward and outward, namely, of Ceremonies.

Concerning the Lord God: the sacred Scriptures teach vs principally, and in generall these thre heads. The first, that

that he is God only Mark. 12. 29. Deut. 6. 4. The second, that he is of an heauenly nature, not consisting of any earthly dregges or humane corruption Act. 7. 48. 1st Iai. 66. 1. The third, that he is the King of all things, especially the Lord and only maister of our soules and consciences. 1. Pet. 4. 19. & 1. Pet. 2. 25. Whereupon these three conclusions will necessarily followe. First, that the true God cannot but hate a multitude of Gods, or if any one bee ioyned to him as a fellowe. Secondly, that he cannot abide to be repesented by Idolls. And lastly, that he cannot admit of any other, to prescribe lawes for the binding of mens consciences.

Touching mans saluation and the causes thereof, the Scripture teacheth vs these two principall things. First, that the same is absolute and perfect, perfourmed by the onely death and sacrifice (once offered vpon the Crosse) of our Saviour Christ very God and man, Heb. 9. 20. Secondly, that it proceedeth freely from Gods gracious godnes towards vs. Rom. 3. & 4.

Lastly, concerning religion and the worship of God, the Scripture teacheth vs this in generall. First, that it is to be drawne only out of the word of God: not taken from the traditions and precepts of men. Math. 15. 9. Deut. 12. 8. Agayne, touching the outward actions of the Church, which are solemne signes and seales of our saluation, called Sacraments: we are taught out of the same word of God, that God only is the authoz of them. 1. Cor. 11. 23. And touching outward Ceremonies, which are also a part of Gods outward worship: the same word of God would haue but few of them, such as were profitable, and tended to edification, to be admitted. Wherein also, no part or iot of our righteousness consisteth, neither is the conscience of a man burdened with the: but only they are to be obserued for the decent order of the publike assemblie, that so an outward vniformitie and comeliness might be kept among Christians, as Paule writeth. 1. Cor. 10. & 11. And in his Epistle to the Galat, and the Epistle to the Hebr. cap. 8, & 9. & 10.

But as for the doctrine of Poperie, what article shall wee finde there, agreeing herunto? For as concerning that of one God: their Diuinitie hath cleane rased out that poynt: for they haue chopped and chaunged the Paicte of the highest, and haue conueighed the same as it were by peece-meale into a number of newe vp-starts and pettie-Gods of their owne. For looke how many Saints they haue canonized, so many Gods haue they coyned and foynted in, to become Lords of the earth and disposers of mightie matters. Inasmuch as one hath the ruling of the raine committed unto him: another the disposing of faire weather: the third is made maister of diseases: and another the restorer of health. And touching the heavenly essence and diuine nature of God: first, they made GOD himselve an earthly lumps, when they teach that the Pope is an earthly God, and when they will needes beare vs in hand that their Maister-cake, or crust of bread made of Branne, is a very true God. Secondly, they haue set by a number of Idolles, which they worship, and appoynt men to worship God by, and through them: and in this poynt they shewed their wonderfull excessive outrage. For neuer among any Nations, no not among the Grecians (from whom they say this Idolatrie first proceeded) was there the like furious madnes shewed in Idol-worship, as was, and is to be found among the Papists. For they erect still new Idolls, and yet retain their olden they bying in foraigners, and withal worship their home-Gods: unknowne and knowne Gods, they worship all alike: to be briefe, they like mad men, haue brought in amongst vs the perfect state of Paganisme.

And as touching our eternall saluation and the causes thereof: they, as though the worke thereof were not fully finished and perfected by the only sacrifice of our Sauour, do daily celebrate and thrust vpon vs the sacrifice of the Masse for the remission of finnes. In somuch as that detestable and horrible toy of the Popish Masse, hath cleane defaced and defaced the true and only meane of our saluation: In such sort as men now a daies rest not themselves vpon the onlie

death and blood-shed of Christ Iesus. (As for that abominable Masse of theirs, some writers take it to bee the same which Daniell calleth Mahuzim. Cap. 11. 38. but herein they are deceived. For Mahuzim in Daniell is taken in a good sence, namely, for the defended Tower of Sion, and for all that coast of Iewrie, through which there was no passage: by which title the true God in that place is set out.) But further they will not graunt that this our saluation proceedeth freely from the meere grace & fauour of God, but will needes haue it as due to our desarts; and that it can be compassed and obtained by the power of free-will & vertue of mens workes.

Lastly, concerning the Sacraments, the outward worship of God and Ceremonies: the wisest sort of the Papists themselves (that I seeke no further nor spend many words in this matter) do both see & acknowledge how therein their Church hath been instructed, otherwise then the word of God will warrant. And herein it faileth not though the Papistes giue glorious titles to their gew-gawes, calling them deepe and profound Mysteries. It is profound stufte indeede, but it is the deepe subtilties of Sathan, as the spirit of God speaketh. Reuel. 2. 24. For the spirit of God hath fore-told that these toys should be termed Mysteries. The Beast shal haue and beare in her forehead a name written, *A Myserie*. Reuel. 17. 5. whereby she craftely couereth and closely broacheth her blaspemies agaynst God. For by this godly shewe and blaze of Myserie, Secrets, &c. she puts vpon her vile superstitions, a iollie countenance of sincerity and godlinesse. To conclude, whereas it is expressly written Reuel. 17. 5. that in the forehead of the Beast should bee written the name of A Myserie: Experience hath proued it true. For in olde time the Bishop of Rome had written in the plate of his Bonnet, this worde, *A Myserie*, euen as long ago it was appoynted that the high Priest should haue written in the fillet of his Myter, Holinesse to the Lord. And further, euen in that their Bishops were forked or double-horned Myters: they tell vs themselves, that it is done in way of a myserie. And finally,

* εἰδωλολα-
μαρία

* A round at-
tire of the
head.

finally, every one of those Beasts do carrie in their fore-heads that mystérie, whereof Iohn speaketh.

But yet obiection is made hereunto, that the Pope and all Papists do professe the name of Christ. I answer, that even thereby it doth much more appeare that they are the very Antichrists of whome we here intreate. For so much the more deadly foes they are unto Christ, in that they take upon them his name and doctrine, and yet quite and cleane overthrowe the same: even as close thieves, and secret foes are ten times more pernicious, then outward and knowne enemies.

Why Antichrist is called indefinitely (or without limitation) a false Prophet, and (Papa) a Pope.

The twelfth Chapter.

Furthermore, this Antichrist is called also by his propriety, in way of preeminence* The false Prophet, meaning the worst that ever was, Reuel. 20. 10. For this is he that is said to be the Beasts and Dragons inseparable companion, and chiefe companion. Moreover, he is also called (Papa) a Pope, that is, a reverend father. Touching which word, many have made search what it signifieth, and from whence it should be deriued. Some thinke that it is compounded of these two sillables *pa, pa*, which among auncient Writers are briefly set downe for these two words *Pater patrie*, which stile, was wont to be giuen to the Romane Emperours. Others will haue it to come of *Pupa*, which signifie little Puppets*. And some againe are of opinion, that it rose of the word *Pater*, being wantonly pronounced as children vse to do. These diuers deriuations or guesles, Iohn Corasius, a verie learned Lawyer, maketh mention of. And yet none of all these (by his leaue) doth sufficiently satisfie or content me. It is more likely therefore (in mine opinion) that this

* ἀντρομο-
σίχη.

* Such as children play
withall.

word *Papa*, comes from the Sicilian tongue, which therein signifieth dignitie and great honour, as *Suidas* obserueth, saying, *ἅ τ' αὖ γέγεται παρὰ Συρακυσίου ὁ πατήρ, πάπας, καὶ κατὰ ἀναδιπλάσμον τὸ π, παπας*. A father is called among the Syracusians *Papas*, and by doubling the letter, *P. Pappas*. And *Homer* useth the very same word, *Odyss. 6. lib.* whereupon, the auncient Writer *Didimus* writeth thus, *παπα, προφάνοις φιλοφροντικῇ νεώτερος πρὸς πρεσβύτερον*.

Papa is a fawning word proceeding from a yongling unto his elder. And this name was sometime giuen indifferently unto all Bishops, as appeareth by the Epistles of *Sidonius Apollinarius*, *Gregorie* the great, and of others before their time, as namely, *Cyprian*, *Ierome*, and *Austin*, in whose writings we shall commonly finde Bishops, called *Papa*. But in proesse of time, by means of claw-backs, it was reserved only for the Bishop of Rome, as if he were the highest and loadestarre of all the rest, that is, the only Bishop of all Bishops, and to whom only true honour belonged. As indeed at last it came to passe after time that this opinion was once receiued into the Church, that the Bishoppe of Rome was the head thereof, in whose power only consisted the right of disposing of preferments, and dispensing with the keyes of the Church, and that all other Bishoppes had no further stroke in matters, then was allowed them by way of commission.

Now, by these so many and so diuers names: namely, *Apollata*, *Antichrist*, *Man of sinne*, *Sonne of perdition*, *A Beast*, *Apollyon*, *The Harlot*, *a woman*, *the false Prophet*, *a Pope*: both the whole bodie of Poperie, and the Prince and head thereof are in the Scripture set out vnto vs, to the ende that his treacherie might be the better knowne.

Thus hauing hitherto spoken of the names by which he is signified, it is time to come now to the handling of the thing it selfe.

F.

That

*That Antichrist did beerein especially usurpe
the name of God, when he caused him-selfe
to be called the vniuersall Bishop of the
vniuersall Church.*

The thirtenth Chapter.



Being therefore hitherto spoken of the person and name of Antichrist, whereby he is called, let vs now consider of the magnificence, and statelie titles which the Prince of that secte chalengerth to him-selfe. Paule proceedeth, and saith, He shall exalt him-selfe aboue all that is called God, or, that is worshipped. Assuredly, the Spirit of God could not moze effectually or liuely set out vnto vs the verie fourme of this state and matter, or represent the nature of the Romish or Popish kingdome moze plainly then heere he hath done: the which by the successe of things which since haue fallen out, and are now to be seene, is proued most true. Therefore in this place of Paule, the state of Popery, not Mahumetisme, is described, and that verie expressely: for the Captaine of this order, is said to take vpon him the hono^r, power, and deitie of God him-selfe, and that in the midst of the Church of God. Whereby it appeareth first, that this defection whereof Paule here speaketh, is not to be vnderstode of the secte of Mahumet, or the Turkes, (because they neither sit in, nor pretend the Church of God) but verie directly of the state of Poperie.

This speech of Paule, might seeme to agree with that of Daniell, Cap. 7. 8. & 20. where mention is made of a little horne which arose among the ten other hornes, and is said there to speake presumptuous things. But in my iudgement their opinion is truer, who referre that place of Daniell, not to Antichrist, but vnto the gouernment of the Romane Emperours, and especially to Vespasian, who in regard of his vnkowne pedigree, is there termed a little horne.

Therefore

Therefore touching this which Paule speaketh heere, that Antichrist (the Prince of this Apostacie) should vsurpe the name of God: the question is, whether it be to be vnderstode of the verie name and title of God, or onely of the power of God, which he should wickedly arrogate to him-selfe. Some therefore do not thinke that the very expresse name of God is here meant, but only that he should rush into the office, and vsurpe and challenge to him-selfe the power and maiestie of the highest. But, vndoubtedly, seeing that the thing it-selfe, which is the accomplishment of this so renowned a prophetic, doth proclaim it openly, that the Bishop of Rome, the highest Potentate in the state of Popery, hath made intrusion vpon them both, in taking vpon him as well the very name, as the authoritie of the Lord God: this place, without all question, is to be vnderstode of both.

And touching the name of God, the Romane Bishop hath not made squaimit, but verie flatly, and without any circumlocution, hath both admitted of the name him-selfe, and neuer refused it at the hands of others. For is he not by them called a God in the earth: doth he not suffer the very Emperours them-selues to kisse his feete: nay, with an impudent face he acknowledgeth him-selfe to be so called, he admitteth plausibly of it, and inwardly ioyneth at the statelie title, (as appeareth, Distinct. 21. throughout the whole Treatise.)

Further, where-as not only he suffereth himselfe to be called the vniuersall Bishop of the whole Church, but accompanieth that title and honour of right to belong vnto him: doth he not (in effect) vsurpe and take vpon him the name of God: for who else is the vniuersall Bishop of the Church, but God him-selfe, and Christ Iesus, who, only, and rightly, is called *ἀρχιεπίσκοπος*, and *ἀρχιεγὺς*, the chiefe Shepheard, & high Priest, 1. Pet. 2. 25. & 5. 4. Hebr. 6. 20. & 7. 26. & 9. 11. And what is it else (I pray) to be called Prince of Bishops, and head of the Church, then to be called a God: as Cyprian in the Counsell of Carthage affirmeth: The first and auncient Bishops, peae of Rome it-selfe, did so thinne, and were so

afraide of this blasphemous and abhorrible title of vniuersall Bishop, as being (in their iudgements) properly belonging to none but to Antichrist, as that they, in truth acknowledged, openly affirmed, and publickly proclaimed, that he was the verie Antichrist, of whome Paule speaketh in this place, who forer would take vpon him to be so called: so doth *Gregorie* the great giue it out, (Booke 7. Epist. 3. to *Eubolius* Bishop of *Alexandria*, and 80. to the same Bishop.) And againe, Epist. 78. 79. reade also what is written (in way of detestation of this proude title) in the Canon of the first Session, taken out of the third Counsell of *Carthage*, and out of the Epistles of *Pelagius* Bishop of *Rome*, in *Ca. nullus*. Dist. 99. Moreover, reade what the same *Gregorie* wrote to *Mauritius Augustus*, Epist. 194. & 188. lib. 6. Item, reade the Counsell of *Carthage*, celebrated vnder *Mauritius* the Emperour, (who liued in the yeare of the Lord, 595. & died 604.) At the first there arose an unhappie contention betwene *John* Bishop of *Constantinople*, and *Pelagius* Bishop of *Rome*, about this title. Now *John* being Bishop of *Constantinople*, had *Mauritius* the Emperour of *Constantinople* on his side: and so he began to be called the vniuersall Bishop, and that at the instance and commaundement of *Mauritius* the Emperour, who was so earnest in the cause, that in anger he called *Gregorie* a fole, for refusing to do so, yea, and proceeded so farre in displeasure against the Romanes, as that he stirred vp those of *Lombardie*, which then was a part of *Italie*, to wage warre against them about that quarrell. After *John*, succeed *Cyriacus* Bishop of *Constantinople*, who also by the commaundement of the Emperour was called the vniuersall Bishop. But then *Pelagius* Bishop of *Rome* began stoutly to oppose him-selfe against these two, yea, and that while *Mauritius* him-selfe as yet liued. And after him, *Gregorie* the great would none of that title, but with-stande it verie earnestly, and when it was offered him, he like a good and godly man refused it. But *Boniface* the third being tickled with an itching humour after such stately preeminence, and

and hauing opportunitie thereunto, by meanes of the great fauour of *Phocas* (who succeeded *Mauritius* in the Empire) obtained that he who was Bishop of *Rome*, rather then the Bishop of *Constantinople*, should be called vniuersall Bishop. Now the occasion of this their contention rose by meanes hereof, for that the Bishops of *Constantinople* were wont publickly to consecrate the Emperours of *Rome*, as *John* installed the said *Mauritius*, and also crowned *Tyberius*, as *Enagarius* reporteth, lib. 5. cap. 13. and *Zonaras* Tom. 3. Whereupon they began to looke aloft, and were insolent towards the Bishops of *Rome*, as being more worthy then they. On the other side, the Romane Bishops relied much vpon the dignitie of old auncient *Rome*, and looked thereby to haue themselves and their Sea respected. And by this meanes, that pestilent garboyle began in the Church. In which quarrell, the other Bishops did not sit still, and play the lookers on, but shewed them-selues partakers: and in the ende, after much contention, the Romane Bishops preuailed, through subtile practises, but more, by meanes of wicked treacherie. In so much, that on his side the prerogatives of the Romane Sea, were by the Emperour him-selfe proclaimed, and the Bishop him-selfe blazed out with the title of Vniuersall Bishop: the which, (to say the truth) could not otherwise come to passe, for that Antichrist must needs haue bin seated at *Rome*, and not at *Constantinople*, as hereafter shall be declared. And thus much touching the name of God usurped by him.

That Antichrist did wickedly arrogate to himselfe the power of God.

The fourteenth Chapter.



AND concerning the power of God, no doubt the sayd Romane Bishoppe takes that vpon him, and aduanceth him-selfe aboue the diuine Maestie. For, whereas the high power of God sheweth it

selfe especially in these two poynts. In the disposing of kingdomes Dan. 4. 22. and in the first government of his Church: that beastly fellowe hath inuaded vpon both these. And as for the disposing and getting, gift and graunt of kingdomes; the Bishop of Rome doth openly lay claime vnto that, as appeareth (out of the 2. cap. *Extrahag.* of Superioritie, and Subiection) although *Gregorius Magnus* did first call himselfe the Seruant of Seruants, whereby he might teach his successors humilitie: But as for them, they keepe, in deede, the outward name & inscription, but as for the royaltie that agreeth not with this poynt title: they take that vpon them with a mischiefe. And touching the free disposing of matters in the administration of the Church: like a wicked wretch, he sayes, it belongeth properly and onely vnto him, (as appeareth *Can. Cuncta. 9. quest. 3. Can. si Papa. dist. 4. Can. nomen est, de sedis Apostolica iudicio indicare 17. quest. 4.*)

Therefore his owne Decrees do proue this poynt to be true. For he appoynteth at his pleasure, newe Sacraments: and those that were instituted by Christ, he doth repeale, tolle, turkille, and take away. He prescribes lawes to binde mens consciences: and as for such lawes as our Saviour him selfe authorized, he playes fast and loose with them as he listeth, *San. sunt quidam 25. quest.*

Lastly, like a brazen faced merchant, he aduanceth himselfe, aboue a generall Councell, *Can. nunc autem dist. 21.* Now, what is al this but flat, and saye to take vpon him the power of God? He bringeth vnder his subiection all powers, Principalities, Kings, and Magistrates, *Can. si Imperator. dist. 96.* Yea the very Emperre it selfe (then the which there is nothing in the whole world, greater, more sacred, and magnificent) together with the very Emperour himselfe, whome with much ado he admitteth to come to the humble kissing of his feete, in that that he liketh himselfe to the Sunne, and the Emperour to the Moone: so that the foolish fellow makes himselfe to be aboue all power, making but a mocke of that of Peter, 1. Pet. 2. 13. The which cursed poynt of blasphemie

nie of the Pope, is to be found registred, cap. 2. *Extrahag. de maiestate & obedientia, cap. quinto, & seq. Extr. de translat. Episcop.* and left in record for remembrance of his impietie, to all posteritie. Lastly, *Helmodius* reporteth in his historie of Saxonic, that *Alexander* the 3. would in no case acknowledge *Fredericke* to be lawfully admitted, and all because the poore Emperour held the wrong stirrope while his holinesse should mount on horse-backe. But among other authours, it were good to reade in this behalfe *Bernardus*, as well in his second booke to *Eugenius* Bishop of Rome, where in conclusion he breaketh out into these wordes, Thou hast more need (quoth he) to haue a Rake in thine hand, than a Scepter to perfourme the office of a Prophet: As also in his Epistles, namely 230. where at last speaking of the tyrannie of the Bishop of Rome, he maketh an exclamation in this sort. At first indeed ye began to play the Lords but ouer the Clergie, contrarie to the counsaile of *Peter*: and within a while, 1. Pet. 5. 3. contrarie to the aduise of *Paule* (*Peters* fellow-Apostle) 2. Cor. 1. 24. you will haue dominion ouer the faith of all men. But ye stay not there, ye haue taken vpon you more, namely, to haue a peremptorie power in religion it selfe. Now, what remaineth whereon ye might further inroach, except ye will go about to bring the very Aungels vnder your subiection, &c. What can a man say more then this, whereby we might conceiue that any did take vpon him the power of God? So that now no man can iustly make doubt, but that the Romane Bishop is the head, and chief-taine in the kingdom of Antichrist: And that such as embrace and maintaine his doctrine, are to be reputed and reckoned in the number of Antichristes.

Of the place where Antichrist should sit, where it is apparant, that neither Mahomet himselfe, nor his accomplisshes be the men, whom the Scripture teacheth Antichristes.

The fifteenth Chapter.



W e are withall to consider of the place where Antichrist (that is the Prince of this Apostacie and of all that generation) should sit. St. Paule hath endeouored to determine the same, (but that seemeth to be done by him somewhat obscurely) when he saith he should sit in the Temple of God. But yet great and carefull search had been made, what those wordes of his should signifie. Origin vpon Math. Hom. 29. by the Temple of God vnderstandeth the Scriptures and word of God. Therefore (saith he) there shall then be in the Church, a false Scripture, for in stead of the true word of God, a false doctrine shall preuaile. Truth it is: Paule (1. Tim. 4. 1. 2. &c. and 2. Tim. 3. 1. 2. &c. & 4. 3.) hath plainly auouched, that in the latter times men should depart from the faith, and should embrace and spread abroad diuellsish doctrine. The which also the very word of Apostacie (which wee haue before out of Paule taught, should happen vnder the kingdome of Antichrist) doth sufficiently proue. Agayne, *Austin lib. 23. De Cinitate Dei, cap. 19.* interpreteth this word as *τὸν ναὸν θεοῦ*. For, the Church of God, and not In the Church of God: as if it were written, He shall sit for the Temple: or, in stead of the Church of God. But as for this kinde of speech he might haue been well ynough acquainted with it, out of 1. Cor. 6. 19. and 1. Pet. 2. 5. where wee see that the Temple of God is taken for the people and place where God is worshipped: which by another name is called the Church. Therefore Antichrist shall sit in the Temple of God, that is, he shall exercise that his power, among the very faithfull and children of God. For this

this defection was to fall out euen in the midst of the Church it selfe. In so much as they that were the authoꝝ and main-tayners of the sayd Apostacie, should notwithstanding boast and vaunt themselves vnder the name and glorious shewe of the Church of God: and to make short, they only forsooth, will needes bee tearmed and reputed for the true Church. And that they only are the true Prelates and Bishops of the same. Whereby especially appeareth that which I haue often insinuated, namely, that the Sectaries of Mahomet, are not the men of whom Paule spake, and prophesied in this place: although the doctrine of Mahomet & of Poperie began much about a time. (For Mahomet, which was the last of the two, began vnder *Heraclius*: and the Papisticall tyrannie, began somewhat before, vnder the Emperour *Phocas*. So that these two Kingdomes being so opposit, & repugnant to Christes, differ not much aboue ten yeares, touching the times of their seuerall beginnings.) But yet seeing the followers of Mahomet, do openly renounce the name of Christes Church, and will at no hand admit, much lesse pretend that title or calling: and seeing on the contrary side the Papistes, do so greedie affect, holde, and appropriate to themselves the stile of the Church, the title of the Temple of God, and the name of Catholikes: there is none, if he would bee accompted of any right iudgement, that can make any further doubt, who it is, of whom this place of Paule is to be vnderstood. And this opinion and interpretation of mine is holpen hereby, for that the very schoule-men themselves do flatly denie that Mahomet is the right Antichrist, or he whom Paule meant in this place. And agayne, *Bernard*, ouer and besides those things which he wrote vnto *Engenius* Bishop of Rome, and ruler at that time of the Popish Synagogue (wherein it easely appeareth, that he acknowledged the Sea of Rome to bee the Seate of Antichrist.) Yet further vpon the Canticles Sermon 33. he saith, that Antichrist should bee a noone Diuell, because he should rise and sit in the South. And as for the situation of Rome, it is toward the South, as by the Geographickal description

scription of Climates may easily be proued. Lastly, in the Epistle of the Church of *Leodinium* written to *Paschall* the second Bishoppe of Rome, and is extant in the second *Tom.* of the Countess: it is flatly affirmed, that Rome was meant by Peter vnder the name of Babylon, and that it is at this day the very true and right Babylon.

And as for that which *Vignierus* bringeth out of the Comments of his schoule-men, namely, that Antichrist should be borne in Babylon and Ioue in Iudea, in the Cities of Bethsaida and Corazin: It is very sottish, and is not to be warranted by any place of Scripture: but he, like a subtile merchant, was disposed by that meanes to corrupt the true meaning of that place, and peruert the sence of the Scripture, that so no man might once thinke of the hope of Rome.

That Rome, which is in Italie, and is repayred out of the dust and ruines of the olde ouerthrowne

Citie: is the seate or Chaire pointed at, and painted out by God himselfe for Antichrist that should come.

The sixteenth Chapter.

BUt whereas *Austin* writeth (*lib. 20. De Cinitate Dei cap. 19.*) that it is vncertaine, and not plainly exprest in the Scripture, in which of the Churches of God Antichrist should sit, as, whether at Rome, or at Ierusalem, but only that it is generally sayd, that he should not sit in the Temple of Idols, but should rule in the midst of Gods Church: this saying of *Austin*, I say, is but feeble, and is at no hand to be peelded vnto. For if other places of the Scripture be compared with Paule, we shall finde that it is clearely set downe, not only in what place generally, but euen in what Citie peticularly, Antichrist should sit and strengthen himselfe, and exercise his power. And that verie Citie is *Rome*: which to bee true, experience and the issue of

of things (which is the expolitor and true accomplishment of this Prophecie) hath and doth sufficiently declare: from whence wee may and must, fetch a most plaine and cleare interpretation of this place, and of certaine other obscure and darke speeches in the Reuelation.

Now, that *Rome* is the place, long since allotted by God, to be the seate of Antichrist, it appeareth hereby: First, whereas the state of *Poperie* is (as I haue shewed before) nothing else but a liuely Image of the olde Emppire of *Rome*, such as it was while it kept in *Rome* and remayned Idolatrous: it could not otherwise chosse, but that as *Rome* is the Seate and Metropolitane Citie for that Empire, so likewise the Chaire of this counterfeit and new fourbisht Kingdome, should bee planted at *Rome*, repayred and made newe (the which also as *Blondus*, in his booke that treateth of *Rome* affirmeth, is a verie picture, and platforme of olde *Rome* restored.)

Secondly, that place of the Apocal. 17. 18. doth most evidently conuince it, where it is flatly affirmed, that the seate of the Beast should bee That great Citie, which at that time had rule ouer all the world, and stood vpon seauen Hills: which is euident out of the 9. verse of that Chapter, in these words.

Here is the minde that hath wisdom. The seauen hills are seauen Mountaines, whereon the woman sitteth. *Altho* in *Rome* is most certainly and plainly describer, which at that time was *Paistris* of al the world, and was commonly called the * seauen-hill Citie, because it contayned within the compasse and circuit of her walles, seauen hills. In respect whereof *Virgil* in the second booke of his *Georg.* handling matters of husbandrie, writeth thus.

This life the old Italians led: both Remus and his brother, And so Etruria waxed strong, by this meanes and no other: And so did Rome arise at last, the brauest towne of all, Which doth inclose seauen severall hills in compasse of her wall.

And againe in the 6. booke of *Enneas* (bringing in *Antichris* speaking to his sonne *Enneas* of the acts which *Romulus* should performe) he saith:

* *Septricollis.*

The names of
these Hills are
Capitolinus,
Aventinus,
Esquilinus,
Quirinalis,
Viminalis,
Palatinus,
Caelius,

Behold (my sonne) by this mans meanes shall Rome arise on his,
And stretch her power as farre as land, her courage to the Skie:
That famous Rome, that goodly towne, both stately, stout and
Which doth environ seauen hills in circuit of a wall. (tall,

Thirdly and lastly, this mine assertion receiueth further strength and light from an other place of the Revel. 16. 16. if it at least bee rightly understood: which is thus. And they gathered the together, into a place called in Hebrew *Armageddon*. Wherein, this is it which he foretellereth, that all they which should bee sent by the false Prophet, that is, by Antichrist, to wage warre agaynst GOD and his Saines, which are the faithfull: should assemble themselves in a place which is called in Helpe (indeede after the common manner) *Armageddon*. But as it ought to bee read, *Geddoni Hama*. That is, where the high place was cut downe: as if ye should tearme it, the Ruine of Rome. For all they that seeke the ouerthrowe of Christs kingdome, in fauour of Antichrist, do vsually repaire to that place, where that auncient, high, and stately Rome sometime stood, and where now new Rome is restored (the very place of old ruinous Rome) together wth all that coast, wheresoeuer any ruine appereth of that auncient Rome.

How is it then, that, all those do especially resort to that place, who performe seruice to the false Prophet and to the Beast: Haply because euen by the decree and appointment of God, both the Beast and his false Prophet, (which is the man of sinne, of whom Paule speaketh) were, and still are, to haue their certaine aboad in that place. Whereby we see that from hence wee may most certainly gather and conclude that Antichrist may not sit in any other place at a venture, but only at Rome, that is, in that very place, where sometime that auncient Rome was built, and where now are to be seene the sheards and rubble of that old building. Experience hath proued this to be true: For the Pope sitteth and dwelleth in new Rome, as in the true and proper Metropolitane Chaire belonging to his Kingdome. And it is so certaine

certaine true, that Rome (which is the Metropolitane Citie in Italie) is the certaine seate appointed by GOD for Antichrist to sit in, that for euery choise of a new Prince of this Apostacie, euery one that hath interest in that election, must of necessity repaire to that place, as it is expressely prouided for in the 6. of the Decretalls. Lastly, that Citie is the shop, where all mischeuous counsellis, and pestilent practises against the Church of God, are deuised, which after are in most despitefull manner put in execution against the Saints of God: and to conclude, this is the Princely pallsace of the papistick kingdome, and of Antichrist him-selfe, and that so limited and appointed by the full and generall consent of all the route and rabble of that traiterous generation. For why are the Popes of Rome, (who retaine still their power and authoritie ouer their Antichristian Churches, wheresoeuer they shall become) more tied, to be, and settle at Rome, then either at *Bononie*, or *Auenion*, or *Viterbie*, or *Paris*, or *Venice*, the which notwithstanding are verie great and famous Cities, and in respect of commodities, requisite for the maintenance of our life, and of great concourse in way of trafficke and marchaundise, are to be preferred farre aboue Rome, or all the soile and territoris belonging vnto Rome? If heereunto it be said, that the reason thereof is, because the Pope is Bishop of Rome: I answer, that they who use to giue dispensations to others, that they may be non-residents, and discontinue from their proper Bishopricks, may become non-residents themselves if they will, and, as they tearme it, despence with themselves in that point, and so vse their owne libertie. Againe, when as the abode of this Romane Bishop was for the space of 70. whole yeares together continued at *Auenion*, was not the Pope in all that while Bishop of Rome, as well as now he is, although he were not at Rome? Stephen, Bishop of Rome, what time as he made so often iourneys to Pipin King of France, when as he was so friendly molested by the Lombards that were deadly enemies vnto the Sea of Rome, when I say, he went so oft, and staid so long in France, I trust he ceased not in the

the meane time to be Bishop of Rome, therefore that reason is of no force. But in truth, the verie reason why Rome, rather then any other place in the world, or then any other Citie, how famous so euer (as *Alexandria*, *Antioche*, *Ierusalem*, *Constantinople* sometime were: and as *Venice*, *Florence*, *Bononie*, *Paris*, *Amwerpe*, *Auinion*, *London*, now are) should be the figne and certaine seate of this kingdome of Poperie and of Antichrist, is, because the word and prophetic which the Spirit of God had giuen out vnto Iohn touching the place of Antichrist, must needs be fulfilled: for the place of this so detestable a Sea, was expressely limited and laped out, namely, to be in that pceina, where that ancient, famous, and statelie Rome sometime stode. Now this could not possibly come to passe, before that oulde and notable Rome, which was the place of the Idolatrous Empire, was ouerthrowne. For this place is called Geddon, that is, a raising, Harma, of the high place. And thus it could not be tearmed, but after such time as that high Rome was sackt: which was thoroughly performed by the *Gothes*; before the chaire of Antichrist was in that place erected. For the Bishops of Rome neuer challenged vnto themselves the name of Vniuersall Bishop, or toke vpon them such power of Antichrist, before that oulde Rome was quite defaced. And euer, she was often before, surprized, and ransackt, but in the ende, she was by the *Gothes* brought to utter ruine, when once the Romayne Empire was translated thence vnto *Constantinople*. For to let passe that she was once taken by the *French-men*, (because in these that make nothing for this purpose,) after this prophetic of Iohn, she was surprized thise, and at last, according to this decree of God, layde flate in the dust: the first wherof was performed by the *Gothes*, while Arcadius and Honorius were Emperours, in the yeare of our Lord 414. but then she was not cleane ouer-turned: the second was by the *Vandal*, Marcellianus being Emperour in the year 449. but neither as yet was she destroyed: the thirde

and

and last was, when Iustinian the first was Emperour, vnder the conduct of Totilas, King of the *Gothes*; which was that small ouerthrowne, and utter ruine of Rome, where of that place of the Reuelation is directly to be understood: for then indeede she was foulie handled, then was she turned cleane topsie-turue, then were her walles beaten downe, then was she so terrible set on fire, that the raging flames thereof made hauocke for the space of fortye dayes together, in so much, as it consumed the whole Citie in the yeare 540. but somewhat before that time, namely, from the yeare 534. (as *Onuph. lib. 3. Fast.* obserueth) by meanes of the warres wherewith they were continually afflicted by the *Gothes*, they had cleane left off their custome of creating yearely newe Consulls at Rome, and in the Westerne partes, namely, vnder the Emperre of Iustinian the first, and after the Consullship (which was the last) of Decius, Theodorus Paulinus. And after that, in processe of time, the Romane Bishop vnder the Empire of Phocas, began to vsurpe and take vpon him that proude stile, to be tearmed the vniuersall Bishop of the whole world. So we see that after the sayde ruine of Rome, he sittes me with that statelie title in that verie place where oulde Rome was, about the yeare of our Lord 600.

True it is, that Constans, the second Emperour of *Constantinople*, Nephewe vnto Heraclius, indeauoured his best to restore the Emperre, and accustomed dignitie, vnto Rome agayne: and so likewise after him would other Emperours, as the *Italians*, Berengarius, pea, and some Popes themselves (as *Sigonius* reporteth) but they could not, for the secreete counsaile of God was against it: so that meete it was, and so it ought to be, that she should remaine in ragg, and heapes of rubbish, that according to the prophetic euen of Sybilla, Rome might become a * ruyne, and she that was * renowned, should afterward be drownded, in so much, as such as are not well acquainted with the Citie, might seeke for Rome, being in the midst of her.

* ῥῶμην εἰς ῥῶμην
* ἀλλὰ ὡς
ἀλλοθι.

Again,

Againe, if we regard the men and the manners of the Citizens, and inhabitants of this new Rome repaired, we shall finde that both they and their disposition, are very fit and agreeing with the kingdom of Antichrist, the which I had rather should be set out by S. Bernard, (who was a great maintainer all the time of his life of the Romane dignitie) then by me. *Wherefore, Lib. 4. de considerat. ad Eugenium 3. Papam, cap. 1. writeth thus of the Romanes. They are the men (saith he) that haue the doing in all things that concerne the Popedome: but what is more apparantly knowne to the world, then the frowardnesse and insolencie of that nation? a people not pliable to peace, trained vp in tumults: a nation fierce, cruell, intractable, neuer yeelding but where is is not able to resist: what one among a thousand shall ye finde in that Citie, that will preferre ye to the Popedome, without a present bribe or hope of reward? try me (if yee will) whether I haue any skill or knowledge of their behauiour. They are principally wise to do a mischief, but starke fooles to do any good: they are hated both of God and men, as hauing offered iniurie and violence to them both. Impious they are against God, foole-hardie in matters of religion, seditious among them-selues, enuious to their neere neighbours, discourteous and curriish toward Strangers and Forraigners: them-selues louing no man, are beloued of none, and seeing they would be feared of all men, it can not be but they should stand in feare of all. They be such as can not abide to be inferiours, and yet knowe not how to behaue them-selues in superioritie: treacherous and vnfaithfull they are toward their betters; proude and vntolerable toward their inferiours. Impudent they are in begging, and insolent in denying: importunate in vspieking, neuer quiet till they are sped, and most vnthankfull when they haue obtained. They haue taught their tongues to boast of Mountaines, when they meane to performe as small matters as Meale-hills: plentifull in*

promises,

promises, but as spring in performance: smooth-tongued flatterers, and dogged back-biters: meale-mouthered dissemblers, and despitefull traytors. This same that famous Doctor Bernard, of Romane manners. But before the papes of Bernard, one Saluatiatus, Bishop of * Mar-seill, (who liued Anno Domini 480.) in his Booke *De prouidentia Dei*, writeth thus of those men; Therefore (saith he) the name of a Romane Citizen, was some-time not only in high price, but obtained also at a great price: but it is now voluntarily refused, yea, abandoned of all men, in so much as it is not only coumpted contemptible, but abhominable. Now, can there be a greater proofe of the impietie of Rome then this, that many men of good calling (to whome otherwise the flourishing state of Rome should be a credit and dignitie) should notwithstanding in regard of the wickednesse & crueltie of Rome, be glad to renounce the name of Romanes? thus saith Saluianus. Now these fellows, in proesse of time proued neuer a whit better: nay, another bird of their owne nest, and one greatly accounted of among them, I meane Mantuan, speaketh thus of them, Practise ye may at Rome what you will; Take godlinesse only?

But touching that piece of the Reuelation, Cap. 16. 16. that it ought so to be reformed and read as I haue set downe Geddon-Harma I learned of Ioseph Scaliger, a man verie excellent in antiquities and other knowledge. For it is certaine that those words were written thus in Hebrew *Geddon-Harma*, & therfore according to the maner of the Hebrewes, we must in reading the words goe from the right hand, toward the left: but the Notarie, who afterward exemplified the words, when they were translated out of the Hebrew, into Greeke or Latin, following the order that is vsuall with the Greekes and Latines in their reading, and so beginning at the left hand, proceeding to the right, put downe Harmageddon in stead of Geddon-Harma.

Now this place of the Reuelation is taken and applyed (although some thinke otherwise) in resemblance and imitation

* A Citie in France.

tion of that which is written, Daniell 4. 11. in these words, Hewe downe the tree, where the word Geddon is first, and then Harma followeth next. And that Hebrew word *Harma*, significeth among the Hebrews an high place, or (as Hierome would haue it) a porche, or as may be gathered out of Iudges 1. 17. a place destroyed: and being written with an asperation, the letter (H) before it, a stately and famous Citie, such as oult *Rome* was. Lastly in the verie word there is an allusion vnto the name of *Rome*, being written in Hebrew, which is exprest with the verie same piques, letters and all. So doth Hierome thinke, Isa. 21. 11. that in the word *Rome*, *Rome* was alluded vnto. So Iohn Mercer, a verie skilfull man in the Hebrew tongue, vpon the Cant. 4. 6. thinketh that in the word *Mor*, allusion was added vnto the mount *Moria*, which was one of the heads of *Sion* hill. Verie certaine it is, that the allusion or resemblance is very fit & proper, in that *Roma* should be termed *Harma*, that is, that high and stately place, whether ye respect the hilles and situation of the soyle, wherein it was built and reared, at what time Iohn wrote these things: or the bruite and fame that went of it, because that Citie was more glorious then any other, and was corrupted (as Ausline speaketh) the Lady and Mistress of the whole world, yea, euen Virgill in the first of his *Eelog*. testifieth hereof in this maner:

*I like a spole did liken Rome (friend Melib.) to a Village,
And to our simple countrie towne that stands by plough & tillage.
But she doth shadow all the rest, and shewes her head farre higher
Then doth the Cedar tree exceede the Bramble and the Briar.*

And againe:

*That roiall Rome that spreads her power abroad both farre and
(As farre as doth the Ocean sea) her glory to the skie. (nigh,*

Upon all these euidences we may boldly giue sentence, that the seate of Antichrist, the place where-unto all resort that fight against God, is exprestly determined and set downe,
and

and that is *Rome*, which at this day standeth, but built vpon the graue, ruines, and ashes of that auncient and famous *Rome*, which was layde in the dust by the *Goths*: that is, which is seene to be re-edified and inhabited againe; in the verie place where y former proude Citie was ouerthrowne. Re-edified, I say, but to a cleane contrarie purpose to that of the restoring of the second *Ierusalem*, after the captiuitie of *Babylon*, which likewise was reared againe in place of the oult. For, *Ierusalem* was renewed, to the ende that God againe might therein be serued: but this *Rome* was new rayled, that God againe should therein be blasphemed.

In what respect the assemblies of the Papists
and of Antichrist are called the Temple and
Church of God: wherein answer is made
to manie of their obiections.

The seventeenth Chapter.



OW this question is great, and right woorthy the handling, namely, how and in what sence Paule giues the name of the Church vnto this defecation of Apostacie, and the name of the temple of God, vnto that companie and seque of the backbiters. If we call the Church of God, may one say: In what sence this hath troubled; and still doth trouble many, and those not vnlearned, who are therefore kept still in Popery, for that they thinke and esteeme the same as the Church of God, although corrupt, and hauing blemishes. Now for the better clearing of this matter, we must thus distinguish. Things that are called after one and the selfe same name, and haue a resemblance or likelihood; the one of the other, they are eieher part of the same nature and properties; or else they agree but in part, or in some respect.

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This

This may be perceived in the state of man kinde. For although all that beare the name of men, are so called, for that they are creatures indowed with reason, yet among them, some there are, who but in respect only, may seeme worthy to be so called, as namely, foles, and monstrously misshapen creatures, which rather resemble beastes then men. But, on the other side, some there are, who in full measure, and absolute manner, deserve to be so tearmed, in regard of the perfect use they haue of reason. Again it may be perceived in the condition of an house, for where-as, (to speake properly) that is to be tearmed an house, which consisteth of a roffe, walles, and foundation, framed and compact together, to with stand the violence and annoyance of the weather: yet some houses there are which performe not thus much in god and perfect sort, as being faultie in the roffe, or decayed in the walles: and some againe there are, that performe it fully. Therefore the former are tearmed houses but in part, which Logicians call κατὰ μέρος, in some respect: and these latter, simple god, as they speake, ἀπλῶς, absolute. Now the cause why these things which be not so absolute and perfect, are notwithstanding tearmed as the other are, is this, for that these imperfect things haue a kinde of nature and similitude: in as much answerable unto the other perfect things whereof they beare the name. For there are many things in the world, they severall names whereby to name them, neither is there thing called with a proper or peculiar word belonging to it, whereby it cometh to pass, that one and the selfe same name is attributed unto severall things, and yet not altogether in the same sense. Wherefore this kind of naming is not simple or simple, (as the Schoole-men speake), but double and doubtful. And easily it falleth out in the world Church, which is indifferently given, both to the true, and false Church. For if we haue an eye to the true & proper definition of a Church, we shall find that it will agree only with the true Church: the definition whereof,

may

may be this. A companie of the faithfull which serve God sincerely, and keaine among them the publike markes of their adoption, which himselfe did institute, as the sacred word, the Sacraments, and discipline: whereby it falleth out, that by these three notes, as being her true and proper badges, the true Church of God doth consist, is marked out and severed from the erroneous and false Church, to wit, by the true worship of God, which is framed as himselfe hath ordained in his holie word, (Ioh. 10. 25. My sheepe heare my voyce) by the sincere use of the Sacraments, which God himselfe appoynted: and lastly, by due discipline and correction of manners. Iooke therefore what societie and companie of men haue not these markes among them; I meane none of them at all, it cannot bee called the Church of God: but if it haue but one of those notes, then is it called a Church; but only in some respect. But looke what congregation retaineth moe of these markes, the same may with better right be called a Church, than that which hath fewer. Now, if we shall make search after these markes in the state of Poperie, wee shall finde, that the same may be called a Church: but only in respect, because it preserveth and retaineth but a very dead, and darke print of the former notes: namely, the use and marke of one Sacrament, to wit, Baptisme: the which by the speciall providence of God, remained (touching the substance of it) incorrupt, even in the darkest time of Poperie: but touching the accidents or circumstances used in the administration of it, it was altogether defiled, corrupt, and prophaned. Therefore the kingdome of Poperie and of Antichrist is the Church of God, but depending, as it were by one poor marke, and a slender thread. But as to the congregations of the Gospel, they are rightly and simply tearmed the true Church of God, which is by all these marks to be discerned by the world, and resorted unto by the faithfull. The like difference was once betwix the kingdome of Judah and Israel, in the last whereof was retained Circumcision onely, least that the marke of their adoption by God, should be cleane put out among

mong them. Agayne, the same discrepance is to be scene betwene that house which we vse for our paplie mansion, where we haue our household, and all things necessarie about vs; and betwene an olde tottering Cottage, wherein sometime wee dwelt, but after left it and let it lye desolate: for we vse to call them both our houses; but to speake properly, that onely is to be accepted our house, which presently we inhabit, and not that which we haue in such sort giuen ouer. But hereunto objection is made in this sort: if Poperie be the Church of God, then is it the Spouse of Christ: and if his Spouse, then is there none other assemblie that may be taken for the Church of God: For no man either may or can haue two wives: there fore it is meete ye should adioyne your selues vnto the congregations of the Papistes: Whereunto I answer, that there is but one Church, (namely, that onely which is the true Church of God) which is to be reputed for the Spouse of Christ: as for the other assemblies, they are to be compared but Harlots. And as *Augustin* speaketh lib. 4. contra. Donat. cap. 10. Whatsoeuer the assemblies giuen of the very Heretikes and Scismatickes, haue among them agreeing with the Word of God; that the true Church of God acknowledgeth, and challengeth as properly belonging vnto her: for all other congregations are so farre forth to be approued as they do consent with the true Church: and so much to be disprayed as they disagree from it: same. Therefore the state of Poperie, in as much as it is farre from the true Church, and is flat Papisme, may as iustly be tearmed the Spouse of Christ, as that woman that was married long ago, but afterwarde put from her husband for adulterie by her committed, may be called his wife: who although she receiued long since the bill of Diuorcement, & that all duties of marriage ceased betwene him & her, yet, in regard of some Rings, which it pleaseth her still to weare, which were once pledges betwene the of former marriage, is tearmed sometime by the name of a wife. Therefore we acknowledge it to be most true, which is written Math. 24. 28. Where the dead bodies are, thither will

the Eagles resort. So euery man ought to adioyne himselfe to that congregation which is the Church of God: But this I say, that this must be vnderstood of the true, & not of the false Church: And that that is the true Church of God, wherein either all the former markes, or at least the principall & chiefe of the are to be found apparant. But looke in what assemblies the traditions of men are vrged, in stead of the pure worde of God, & in stead of his true worship, where Idolatrie is maintained: in stead of the true Sacraments of Christ, the deuises of men are soppsted in (all which we see openly practised in Poperie:) we utterly denie that those companies are the Church of God, or that they are the same societie whereunto Christ would, or wished vs to resort. Lastly, where as commonly we say, that the promises of God do belong vnto the Church: that also we hold, is to be vnderstood onely of the true Church. It at no hand either of the Papistcall or hereticall Synagogue.

Now, out of this that hath been sayd, it is easie to be gathered, that those are not to be accounted Scismatickes, that renounce Poperie, because that in so doing they do not depart from the true Church of God: (from which whosoever strareth is iustly to be charged with making of a Scisme) but rather they are to be acknowledged for such as haue seuered themselves from that blasphemous Apostacie, & curled crew of Apostates: (that is, from a disguised marke or vizard of the Church) in which action of theirs, they are as greatly to be commended, as those that with all speede rid themselves from filthie & infectious places. But if heretunto the Papists make replye (as they are obstinate in maintaining their errors) and say, yea, but ye were baptized in this Church of ours, why therefore are ye not either re-baptized, or els why do you not continue in, and reuerence that Church wherein ye were baptized, and whereunto at first ye came by your names? I answer, it needeth not that we should be baptized agayne, in as much as we haue once already been sprinkled with Christian baptism: the which Sacrament (as I haue already shewed) touching its substance & material point of it, was kept & continued

nued among the Papistes. Therefore hauing already recei-
ued the Baptisme of Christ, wee are not againe to bee rewe
Christened. *Austin* hath often answered to this effect to
the *Donatistes*. And yet notwithstanding, wee neither might,
nor may for all this, continue still in the Popish Church: nei-
ther is it perurie, or Apostacie from him, to whom wee gaue
vp our names, if we abandon their Societies. For in our Bap-
tisme (the outward signes wherof we receiued at the hands
of the Papistes themselves) wee gaue not our names to the
Pope: but to Christ, into whose name also wee were at that
time incorporate, being thence called Christians: him we pro-
fessed and acknowledged to be the guide of our faith, and not
men, nor the Pope, nor any Bishoppe: but we past through
the great foolishnesse, and partly through the ignorance of
our Pastors and teachers, were (and that a great while toge-
ther) caried from our Captaine Christ Iesus. And so in the
darke ignorance, of our blind understandings, by them so be-
sotted, we followed the Pope in stead of our Saviour. But
now hauing the rays of our minde lightened, through Gods
gracious goodness, we see and acknowledge our error. And
therefore with all our hearts in sincere affections, we be-
leeue, with purpose of heart after to sticke to our first and true
Captaine, to whom only wee gaue vp our names, to witte,
Christ Iesus. *Austin* in his 49. treatise vpon the Gospel of
S. Iohn saith, we are Gods sonne: but being his sonne, we
were caried away from his Treasurie: and through our
fault, the price which he had stappd in vs was wrought out. At
last he came and reformed that, which himselfe before had
fouled in vs. Now I pray, call ye this treacherie for a man
to vs-seeke his Generall, and his Banner, the which for a
time through ignorance, he had lost? Or is this to be a Rene-
gate? If any man thinke this answer of ours not to bee so
current: let him heare *Austin* in his first treatise vpon the
Gospel of S. Iohn speaking thus vnto those that were bap-
tized by the *Donatists*. Hold thou (saith he) that which thou
hast already receiued: it is not altered, it is only acknow-
ledged,

ledged, it is the stampe of my Lord and King: it shall bee
no poynt of sacrilege in me, I do but resourme the strag-
ler, I do not temper with the stampe. For such as Iohn
had first baptized, Christ did after admit vnto him. And by
baptisme we become their Disciples, in whose names wee are
baptized. 1. Cor. 1. 13. But if they further obiect and say,
that, if wee denie the Baptisme to bee the Church of God, be-
cause it hath some corruptions: and in regard of some ill be-
haviours that are amongst them, we shall in so doing fall into
the error of the *Donatists*, who would acknowledge no con-
gregation to bee the lawfull Church of God, which had in it
any imperfection or blemish at all: I answer, that in the po-
session of Poperie, wee do not respect the lewd demeanours
and dispositions of men: neither do we in consideration there-
of denie it to bee the true Church of God: but wee weigh the
unlawfulness or pollution of the thing it selfe, the doctrine
they teach, the nature of their Church, and the very grounds
whereupon it standeth, and finding that it is not the
same whereupon the true Church is established, wee cannot
perceiue, that Poperie is the true Church of God.

Of the time of the comming of Antichrist. And
first, that it is plainly to be gathered out of the Scrip-
tures that he was not to bee reueiled before the Ro-
maigne Emperre should begin to totter, and that the
kingdome of Christ should by the preaching
of the Gospel begin to grow and increase.

The eighteenth Chapter.

The fourth poynt that is to bee considered in this dis-
course, is touching the time of Antichrist: which is a
popur worchie, nay, necessarie to bee knowne, that so
Antichrist might the better be descried and auoyded. Now,
touching the time of his sayd comming, such as haue written
thereof are of diuers opinions. For one *Arabianus*, (as *Pla-
cinius* reporteth in the life of *Victor*) affirmed and taught that
euen

even then in the daies of the Emperour Severus, Antichrist was risen: And hereunto was he perswaded by the view of the corrupt manners of the Church; & by sight of an infinite number of heresies, which then were springing up. But (to make short) Paul determined fully of this matter, when he saith; that then Antichrist was to be made knowne and manifest; wherewith which hindered was once taken out of the way: For ye know (saith he) what it is that withholdeth this word; are (τὰς κατέχουσιν) which now hindereth or with-holdeth; Now, great search hath been made what those wordes should signifie. For, some do take them in such sence, as if thereby were meant, the Romane Emperours; and some, as if nothing but the publishing of the Gospell were thereby to be understood; which was first to be spread over the face of the whole earth: which opinions although they seeme to be divers & repugnant the one to the other, yet they may be well, and that easily reconciled. For we shall finde either of them true, if we consider aduisedly of the matter: For both of them came to passe before the kingdome of Antichrist (wherof now we speake) was setled & established: I meane both the overthrow of the Romane Empire, & the propagation of the Gospell over all the world. This reconciliation of these two opinions, and this exposition of mine, is confirmed by a very plainie place of Daniel, cap. 2. 34. & 44. & 7. 13. The wordes wherof are these, cap. 2. 34.

34. Thou shalt behold it so, till a stone was cut out of the mountaine without hands, which smote the Image vpon his feete that were of yron and clay, and brake them to peeces.

Ver. 44. And in the daies of those Kings shall that God of heauen set vp a kingdome, which shall neuer bee destroyed, and this people shall not bee given to another people, but it shall breake and destroy all these kingdomes, and it shall stand forever.

Cap. 7. 13. I beheld in visions by night, and loe, one like the sonne of man came in the cloudes of heauen, and

and approached vnto the ancient of daies; & they brought him before him.

Wherby wee see that both these things came to passe at one time: and that so, as they proceeded and grew on by little and little, as it were by degrees, both alike, till came the ruine of the Romane Emperie; & the enlarging of Christs kingdome & glorious Gospell. And yet as the Romane Emperie was not dispatcht at a blow; so neither was the kingdome of Christ reared up, & established by the preaching of the Gospell at one instant: but faire & softly, as it were by such-meale they went forward together by equall steps. But it seemeth that hereunto objection may be made; for that while the sayd Emperie as yet stood and flourished, the kingdome of Christ was withstanding gathered strength; for Constantine the great had already by publike proclamation barred by the Idolatrous Churches, & further had given out, his full consent and approving of the Gospell & Christian doctrine: the which example of his was followed & performed by all those Romane Emperours that succeeded after him: Except only Iulian the Apostata or back-sliding wherby it came to passe that all the world, in a manner, embraced the Christian religion. And this happened about the yeare of our Lord 300. So that at our time and instant, both the Romane Emperie and kingdome of Christ, did stand and flourish: one vnder another, contrarie both to my former interpretation and the prophesie of Daniel. True it is, that the Iewish Rabbines, do at this day vse this argument against the Christians: whereunto I answer Calvin doth very directly and plainlie make answer, namely, that as the kingdome of Christ did rise, as it were by degrees, and came not to his perfection at a sodaine: even so by the like measure and moment was the sayd Emperie empayred. For by the setled and determinate decree of God, that fourth Monarchie was to be taken away, to send, that a fifth, which is Christs, should be raised up and established. Not that the Gospell is contrarie and repugnant to

small polities, but that God had in purpose now, otherwise to rule the world after that the Gospel had taken place: namely, not vnder the gouernment of any one earthly Monarche or Prince, as befoze he had done. Whereupon that huge, and statelie state of the Romane Emppye, was not at a choppe brought to chips but by peece-meale. So that the *Rabbines* are deceiued, who thinke that then only the sayd Emppye is to bee reputed ouerthrowne, when there were no moe to bee found to beare rule vnder the name of a Romane Emperour. For it is very certaine that the maiestie of the Emppye began to decay somewhat befoze the daies of the Emperour Constantine the great, yea, the beautie, strength, & dignitie of it began to be put out. For looke when the sayd Emppye began once to be deuided into partitions, & that such as were somewhat their subjects began to pluck their neck out of collar, and enfranchise themselves into libertie: since that time the statelie poze of the Romane Emppye began apparantly to stoope and hang downe the head, yea and that also when the power and dignitie of the sacred Emppye began to be translated, not only to strangers & strangers which were no Romanes by birth, but either French-men, or Spanyards, or Affricanes, but to such as were no better then Swine-heards, Sheepheards, Kete-heards, Rope-makers, & such like base & abiect kind of people: which immediatly came to passe after the Gospel began once to be preached, as the Romane histories are plene full witnesses. Since which time it is very certaine that the Emppye of Rome began to be dash. At which very instant also the Gospel & kingdome of Christ began to aduance and shew it selfe. And this is it which Paule sayed did with-hould & let, that Antichrist: even in his daies could not be reueiled: namely, for that the Romane Emppye was by little & little to be pulled downe, & the Gospel by like degrees to be spread abroad, befoze this so detestable a defection & falling from the doctrine of Christ, could take place. This exposition and opinion of mine is strengthened by two arguments or proofes, namely, by reason & authoritie of witnes of the Fathers,

thers, beside the euent or accomplishment of things, which as I haue said is the surest interpretour of this propheticke. The reason which I meane, is this, & seeing Antichrist was to sit (as I haue auouched) in the seate where the Romane Empire was placed, it could not be chosen, but that the said Empire must first be put out of place, and troaden vnder fote, befoze the seate of Antichrist could there be erected, for such a purpose he had neede to finde Rome emptye, in as much, as while it was possesse by others, it could not possibly be seized vpon by him. Again, seeing all the kingdome of Antichrist is nothing else but a plaine defection from the Gospel, that so the world might iustly be punished and plagued for their vthankfulness and contempt of the word, it was requisite that first the true doctrine should be preached, and the Gospel spread abroad, from which afterwards the vngratefull world might decline and fall away. For except that those things had gone befoze, these other could not haue followed, neither could the Antichristian kingdome be rightly termed an Apostacie.

And touching the sayings and testimonie of the Fathers, they are verie pregnant in this behalfe, and make fully for my purpose, principally Irenaeus, then Tertullian in euery place: Lactantius lib. 7. cap. 15. The Empire (saith he) shall retourne out of the West, into Asia, and the Romane Empire (my heart quaketh to speake it) shall be quite taken away: Egypt shall be the first that shall drinke of this cup of affliction: which prophesies to be true, the successe and issue hath verified. Chrysostome also vpon this verie place of Paule, is of the same iudgement. Hierome in his Epistle to Algasius. Austin lib. 20. *De Civitate Dei*, cap. 19. Item, against Petilian, cap. 14. After the publishing of the Gospel, there shall be an ende. What more? the Authour of the booke intituled *De Antichristo*: All kingdomes (saith he) shall fall from the Romane obeysance whereunto they were subiect, to the ende that so Antichrist might be reueiled.

*Whether Antichrist could come and settle
him-selfe before the Emperiall regiment of
the French-men were ended.*

The nineteenth Chapter.



Here is one thing in the said booke that increaseth of Antichrist, recorde to the great prayse and commendation of the *French-men*, in these words. But as for that time it is not yet come: for although we see the Empire of *Rome* greatly empoverished, yet so long as the race of the *French Kings* shall continue, to whome by right the title of the Empire doth appertain, the *Romane* dignitie shall not be utterly suppressed, seeing it shall be by-heald in her said Kings. Whereunto indeede agreeth that saying of Innocentius the third, in a certaine Epistle of his sent to the Bishops of *France*: The advancement (saith he) of the kingdom of *France*, is the glorie of the Apostolike (that is Romish) Sea. But as for this matter, let them that list prove it, for I promise ye for my part, I give but little credit to it, as having iust cause to suspect it, seeing it hath no ground or warrant: but contrarie to the thing it-selfe telleth another tale. For the *French Kings*, it is certaine, were the greatest favourers and patroners, for the rearing and by-holding of Antichrist him-selfe, and his Antichristian kingdom, that could be, and especially that same Pipin, which was surnamed Short: and after him, Lodovicus Pius, his nephew, who also was the man that at first gaue unto this Antichrist all that streete, tearmed *Via Flaminia*, (which also the *Italians* call little *Rome*, and others *S. Peters* patrimonic:) and this forsooth is that cogged and counterfeit donation of Constantine the great, which the Popes parasites do so oft, but verie utterly, make such boast of. And further, Lewes the eight, & Phillip Augustus, did shew by the said kingdom of Antichrist, with all the power they could make, either of them-selves, or of their kingdoms. So that

that this one speech and assertion is sufficient to shewe, that Austin was neuer the author of that booke, seeing that in his time, neither were the *French Kings* so famously knowne, neither was the Empire sustained by the *French-men*, which began long after in the dayes of the Emperour Valence. Now out of all these things which haue bin spoken, that is gathered, and concluded which I haue affirmed, namely, that both the Gospell was first to be preached, and the *Romane* Empire to be diminished, before that the Kingdom of Antichrist could plainly be descried or established. And touching this ouerthrowe of the *Romane* Empire, Paule hath indeede made some signification of it, but some-what obscurely, and that he seemeth to haue done in two respects: first, for that he spake vnto Christians, and those that were not ignorant of this prophesie, and of this peece of worke, for they had heard the Apostles in their publike preachings in the Churches, often handling that matter, as it appeareth by their writings. Secondly, to the end that none should thereby take displeasure: or that any daunger should thereby growe vnto the Church from the *Romane* Emperours, for that some of the Christians should seeme to prognosticate, and hartly wishe their destruction. But although Paule had utterly concealed this point, yet it might sufficiently be understood out of Daniell the 2, and 7, that such a thing should come to passe.

Yet that place of Iohn, 1. Iohn. 2, seemeth to make against both this mine assertion, and also this place of Paule, wherein Iohn affirmeth, that in his dayes Antichrist was already come. But vnto this place of Iohn, an answer may be easily made, namely, that the foundations and groundwork of this kingdom and Apostacie, were indeede long agoe framed, by meanes of heresies and heretikes, but yet the whole frame and building of the said state and kingdom, was then at last reared aloft in stature and strength, to the viewe and open sight of all men, after that the kingdom of Christ began to be proclaimed, and the *Romane* Empire to be reuerfed.

That

That the time of the coming of Antichrist, wherein he should seate and settle him-selfe in the Church, was by the Spirit of God presactly set downe to be 666. yeares, from the time that this prophetic of Iohn was made knowne: the which tearme of time did expire, much about the raigne of Constantine Pogonatus the beated, an Emperour of Constantinople.

The twentieth Chapter.

BE in this point concerning the time of the coming of Antichrist, this question (which containeth indeede much more difficultie in it) is moved: whether the time, within the compasse wherof, the kingdome of Antichrist was to be erected, be to be found in any place of Scripture certainly set downe and determined: wherein, it is verie certaine, men are of diuers iudgements. Some denie it flatly. And therefore Austin, *lib. 18. De Cinitate Dei, Cap. 25. & 53.* saith, that that time is altogether hidden, and unknowne, and is verie earnest herein; that neither the moneth, nor the yeare, nor the time of his coming, and of his kingdome, can be learned. But they that are of that opinion, seeme to be deceived: and herein they erre, for that they unskillfully, and falsely do attribute those things vnto one man (as I haue declared) whom they take should be the only Antichrist, which are to be vnderstande of the whole state and bodie of Antichrist. But, that which the Scripture doth in plentifull manner deliuer touching the kingdome of Antichrist, is to be taken of a whole head-rotule of men, and of a long succession of matters and times. Some therefore are of another iudgement, namely, that the time is exprestly set downe and determined, wherein the said kingdome of Antichrist should begin: and yet euen herein also some dissent from others. For somethinke that

the yeare 1000. is the prefixed time, some 500. others 400. after the birth of Christ: but seeing that all these, because for their assertions they ground vpon no certaine and direct place of the holie Scriptures, but rest only vpon doubtfull coniectures of their owne framing, we will take an other, and that a more sure course, grounding our selues (except I be deceived) vpon a more firme foundation. For if we marke well what the Spirit of God in the Revelation hath deliuered, we shall finde that the time wherein the state of this Apostacie was to be established, is exprestly set downe. And that time in verie truth is not so much to be reckoned from the time of Christs passion or birth, as from the time wherein this point of prophetic was reueiled vnto Iohn, which saileth out in the yeare 666. as appeareth out of the Revelation, *Cap. 13. 18.* although Irenæus doth write, *Lib. 5. cap. 25.* that this place of Scripture hath bin notably corrupted, the words whereof are these:

18 Heere is wisdom. Let him that hath vnderstanding, count the number of the Beast, for it is the number of a man, and his number is sixe hundred threescore and sixe.

I haue sayd alreadie, * that these words, The number of a man, are not to be vnderstande of any magicall or mistificall word, which by the arithmetically computation of the letters therein comprised, would yeeld the iust number of 666. for this manner of noting out a time, is altogether strange and unknowne in the holy Scriptures. And to be short, it is more meete and agreeing with the brain-sicke Cabalists, then proper to the Spirit of God. In the which odde facultie, although Irenæus sometime toke some painefull study, yet he decided the same in Valentinian, *Lib. 2. cap. 40.* Again, those that haue waded therein, (as did Irenæus and others) we see how vncertaine they are in themselves, and how repugnant the one to the other: for looke how many heads there are among them, so many seuerall iudgements shall we finde.

Now the cause why they all stumble especially vpon this stone, is, for that they do not attentively marke the verie wordes of Iohn : and yet the Spirit of God in that place speaketh verie simplie and plainely. For after he had foretold the state of Antichrist in the sayd 13. Chapter, and also described what manner of one he should be : he also in plaine sort did set downe the time, wherein all those things should be fulfilled, namely, the yeare 666. which he tearmerh the number of a man, that is a plaine number, and easie to be knowne, not hard to be reckoned, (euen as in Esay, Cap. 8. 1. a writing that is plaine and easie, is called the penne of a man,) and in such sort to be coumpted, as men vsually in those dayes were accustomed to number. And these yeares beginne not at the time of Christs birth, but, rather of his suffering, and from the time of Iohn. Therefore the Spirit of God telleth vs, that in the supputation of these yeares, we must vse the ordinarie, and common kinde of reckoning then practised. And the reason why the Spirit of God is so carefull about aduertising vs hereof, is, least when question is made of the comming of Antichrist, we should thinke that those yeares were in such sort to be coumpted, as in Daniell Cap. 9. 25. where the yeares of Christs comming are reckoned by weekes of yeares : for we should be deceiued if we should take that course. Truth it is, that God would haue the time and comming, as of Christ, so of Antichrist, expressly set downe vnto vs, but yet both of them after a diuers manner of reckoning. For the time of the comming of Christ, was to be coumpted among the *Jewes* by weekes of yeares : but the time of the comming of Antichrist, by a familiar, popular, and common kinde of numbring, such as all men did ordinarily vse. For that kinde of coumpting by weekes of yeares, is intricate, hard, and not so familiarly knowne vnto euery man : but this manner of reckoning, which is, by adding of yeare vnto yeare, is vsuall, and truly, verie playne and common. God vsed the former, when he dealt with the *Jewes*, among whome, the number of seauen,

was

was a solenne matter, and religiously accounted of, and who were already accustomed to obserue and coumpt manie things by multiplication of seauen weekes, as namely, the yeares of Iubile. But he vsed this latter, being more common, which is done, by adding eache seuerall yeare, as it followed in succession vnto that, that went next before, when he had to doe with the *Gentiles*, among whome, the Church was to be planted, and with whome, that sollemnitie of seauens, or weekes of yeares, were neuer knowne nor practised, but only this other common manner, whereby they onely added euery yeare as it followed, vnto those that were past, and went before.

Again, the Interpretours of Daniell, Cap. 9. bring another reason, why God, in pointing and limiting out the time of the comming of Christ (wherein the great comfort of the *Jewes* should consist) vsed rather the number of seauens, namely, to the ende that he might compare the time of their exile and banishment, which was, by the space of seauente yeares, with the time of their comfort, and his mercie towards them which should ensue, which was seauen times seauentie yeares, that is 490. which number of yeares, those seauentie weekes prescribed by Daniell do amount vnto.

Then after this sort must we number the yeares, & coumpt the time of the Beasts comming, because the Spirit of God him-selfe doth prescribe vnto vs the same manner : whereby it falleth out, that that time wherein the kingdome and state of Antichrist began publikely, openly, and that especially to be framed, and set vp in the Church of God, was in the yeare, after Christ 666. Although withall I am not ignorant, that after the tyme of Christ, there were dyuers kindes of supputation of yeares in the Church of God, while some began to reckon at the conception of Christ, others reckon, at the gouernment of Alexander, and some againe reckon from the first yeare of Dioclesians Emperre : but verily, I my selfe doe thinke, that in this place,

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those

those 666. yeares are to be reckoned, both from the death of Christ, and from the time that this prophetic was reueiled in: and especially for the more easie and readie reckoning, let vs beginne to reckon from the time of Christs suffering, so in the 666. yeare after his Passion, that blasphemous kingdome of Antichrist, whereof the Spirit of God had forewarned, had openly, and euerie-where seized upon the Church of God. Most certaine it is, that at that verie time, and in that verie yeare, the Papisticall and execrable Masse, a verie defacing and blotting out of the death of Christ, began euerie-where priuately in Churches to be celebrated in the Latin tongue, as Bale writeth in the first of his Centuries, Cap. 80. namely, in the time of Vitalian Bishop of Rome.

Againe, this number 666. limited for the reueiling of Antichrist, may seeme to some to be so set by God, for that it containeth about the third part of those two thousand yeares, wherein some thinke the world shall stand and continue, from the time of Christ, vnto the ende of the world, only there is a little ouer-plus of yeares in this multiplication ouer and aboue the iust number of 2000. and those are to be allowed to this ende and purpose, that Antichrist might haue a time wherein he should raigne, and after haue a fall. But touching this which I haue affirmed of the numbring of 666. yeares: how true it is, let vs now more attentiuely consider. For the issue of things, and the accomplishment of the Prophecies it selfe, ought to be accounted an omni-sufficient witnesse and prooue of mine assertion. The which, that it may the better appeare, this I say, and affirme, that it is most certayne, and out of all controuersie, that the strongest bulwarke, or rather ground-wooke of the Antichristian kingdome, began then publikely, and in verie deepe to be layde, and to be reared vp in the midst of the Church, when one onely man, by the publike consent of Christians, began to be called and acknowledged by the name of Byshop of Byshops, or, Vniuersall Byshop: and this began, and that by the

the authoritie and will of the Emperour himselte, about the yeare of our Lord five hundred and foure, as is manifest out of Chronicles.

For Boniface the 3. Bishop of Rome, was pronounced by the Emperour Phocas (as I haue shewed before) vniuersall Pope and Bishop of all the world, and that with this prerogative, that this priuiledge to him graunted, should continue for euer to his successours being Bishops of Rome and there seated. This was done by Phocas in the first yeare of his raigne, which is reckoned by all Historiographers to bee the yeare of our Lord 603. Neither did Phocas deale thus liberally with the Romane Bishop for nothing: For whereas the said Phocas had villanously murdered his predecessor Mauricius the Emperour: by this so bountifull a bribe bestowed on the Romane Bishops (who alwaies could do much in the Citie with the people of Rome) he redeemed, and so reconeured the fauour of the people, by the helpe and commendation of the sayd Bishop. For before the people of Rome bare deadly hatred agaynst this Phocas, for the butcherlie murder so treacherously perfourmed by him vpon Mauricius; and in reuerge thereof they would none of him for their Emperour. Therefore by the industrie of this Boniface Bishop, in way of recompence of so liberall a largis, Phocas was brought in fauour with the people of Rome: who thereupon began in sollemne sort to crie, God saue the Emperour. It may peradventure be supposed also, that Phocas was moued hereunto, in regard of a constitution of Iustinian, (which is to be read, lib. 2. Nouella. 131.) concerning the foure holie Counsells, where the Emperour willet the Bishop of Rome to sit first in the Synod, and the Bishop of Constantinople after him in the second place. Now, touching this priuiledge graunted by Phocas, it was afterward confirmed in a Synod assembled at Rome, vnder the sayd Boniface the 3. Anno 607. as Sigisbertus affirmeth. The which Synod consisted of three score and two Bishops, thirtie Priests, and thre Deacons, where in there was full power graunted to the Bishop of Rome, to

ratified and disannulled the election of other Bishops. After that, in the Synod of *Affricke* (which was nere about this time, and was assembled vnder Constance the Emperour, nephew vnto Heraclius) this title and inscription was made him: Vnto *Theodor* Bishoppe of *Rome*, aduanced to the toppe of the holie Apostolike dignitie, vnto the holie Father of Fathers, to *Theodor* the Pope, & highest Prince of all Prelates: the Synod of *Affricke*. &c.

Thus then wee haue found out the foundations of this Antichristian Apostacie and peruerse state (described here by Paule) publike lie layd, about the yeare of our Lord 604. but yet wee see that here wants of the former number of yeares; for it is to bee five hundred sixtie and sixe. How then? Forsooth from that time forward the power of this kingdome and of this vniuersall Bishoppe, that is, of Antichrist, began more and more to inroaich, in so much as now, all matters appertayning to the Church of God, began to bee directed at his appoyntment. And to speake briefly, then began the increasing, the partes and the whole constitution and frame of this Apostacie, openly in the face of the Church to be laied out, fashioned, and strengthenede euē as a little Infant, which being within the mothers bellie, receiueth there the knitting together and fashion of his members.

But as yet the foule puppie (Antichrist) was not fullie brought forth. For hitherto the power of this vniuersall Bishoppe was ouer-shadowed by the authoritie of the Emperre, whereunto as yet he acknowledged himselfe subiect. A pcease whereof may bee this, that the election of the Bishoppes of *Rome*, were yet now by the Emperours of *Constantinople* ratified and confirmed, and the sayd Bishoppes were subiect to their censure and reformation, yea and depriuation, and that after the time that Phocas graunted them this priuiledge.

But at last, after time the authoritie of the Romane Bishop began to increase in *Italie*, and the Maiestie and power of the Romane Emperour, who kept at *Constantinople*, began to

to quaille daylie more and more, or rather began now to bee euē at the last cast in *Italie*: and lastly, when at *Rome* the Romane Bishops became the Emperours Legates or Vicegerents, or rather became caruers for themselves, and began in their owne name, and as of their owne authoritie to meddle in Church and Common wealth matters, to dispose of publike and priuate affayres, and by the consent of the people to rule the whole roale: then at last they easilie intreated the *Constantinopolitan* Emperours to yeeld ouer vnto them (and that by publike edict, and vnder a faire Charter) all that their interest and iurisdiction, which they had ouer the Romane Bishops: And further, that they would will and commaund, that whosoever hereafter were by the people and Clergie, elected Bishops of *Rome*, should forth-with, without any confirmation therof had from the Emperour, and without sending him a sacred Epistle (as they termed it) whereby they protested vnto him their loyaltie; bee reputed for lawfull Bishoppes of *Rome*, and bee by and by accompted to haue all lawe in their owne hands, not subiect to y^e comprouement or censure of any. Whereby it came to passe, that now the Romane Bishops needed not the confirmation of any, no nor the consent and approbation of the Romane Emperour himselfe (who then kept at *Constantinople*) but euē of their owne knowledge, as being now become their owne men, tooke vpon them that authoritie, power and dignitie. So that from that time forward, the sayd Bishops began to liue as men free from all iurisdiction of the Emperour, that is, without the checke or reach of any man or Magistrate whatsoever: yea they began to bee compred like vnto GOD himselfe, not to bee iudged or called into question by any mortall wight. (*Canon. nemini. 17. quest. 3. and Canon. Nemo. quest. 3.*) Now this without doubt may seeme to bee the full height of the Antichristian kingdome, and without all controuersie it is to bee so esteemed, especially considering that it was erected, came to light, and obtayned so ample authoritie at such a time. And this so great and ouer-spreading power of the Romane Bishop,

Bishop, whereby he was exempted from all censure and jurisdiction of the Emperre, was graunted first vnto him by Constantine Pogonatus the bearded, an Emperour of *Constantinople*, whose raigne is reckoned to be about y^e pere 666. or as some reckon 668. But yet Charles Sigonius (lib. 2. of the kingdome of *Italie*) had rather referre the graunt of this priuiledge vnto the yeare 684. Howsoeuer it be, certaine it is that Benedict Bishop of *Rome*, was the first that euer vsed the benefite of this ouer-lashing and licentious libertie. And it is an easie matter for a Clarke or Scriuener to misse in the compt of a yeare or two: which is to bee reformed by making recourse to the Revelation. For it is well knowne to all men, what great diuersitie is sometime found among the Historiographers about the supputation of yeares and times, and that by reason that the Christian Church hath not alwaies obserued one and the same manner of reckoning. Therefore in so great a somme as this, it is like enough that a few daies should either be added or detracted. Whereby we see it now appeareth, that the kingdome of Antichrist was framed and set vp the very same time and yeare that the spirit of God had fore-told: namely, *Anno Domini 666*.

And as for the kingdome of *Mahumet*, it began about the yeare 623. vnder the Emperre of Heraclius, and in the 30. yeare of his gouernment: So that the kingdomes of Antichrist and *Mahumet* differ not much touching the time of their rising. And as for this of *Mahumet*, it increased so mightie in a small space, namely, within the compasse of 32. yeares: that by meanes of his Gallies & Naue, he sodainly brought vnder his subiection the greatest part of *Asia* the great, *Phaenicia*, and part of *Affricke*, in the time of Constance, the sonne of Constantine the yonger, nephew to Heraclius. *Anno Domini 655*. So that wee see, the former yeare and number of 666. mentioned in the Apocal. cannot appertaine to the kingdome of *Mahumet*. And as for the kingdome of Antichrist, it did neither so speedilie nor so easilie spread it selfe abroad as did that of *Mahumet*.

That

That those thousand yeares after which it is said
Sathan should be loosed: cannot appertaine to
the time of the comming of Antichrist.

The 21. Chapter.

YEt there is one thing more, which as it may seeme, may be objected vnto that, that hath been spoken. And that is Revelation 20.2. & 7. where it is written that after a thousand yeares Sathan should be let loose, and should trouble the whole world, and gather together Gog and Magog. That is, the Gentiles, aliants and strangers from the Church of God; to make warre agaynst her. Some therefore suppose, that by this place, rather, the time of the comming and kingdome of Antichrist is set downe and limited. But how variable and diuers the interpretation and iudgements of the auncient writers haue been touching the sense and meaning of what place, appeareth by Austin lib. 20. *De Ciuitate Dei* cap. 8.9. & lib. 21. cap. 22. Yet I will speake what I thinke, and which, after aduised consideration had of all things, touching that place, I suppose is to be determined thereof, namely, that those thousand yeares (as is euident, most manifestly, euen by the cument) do not a whit concerne or set out the time of the comming of Antichrist: but rather that they are to bee reckoned and accounted, after that the sayd number of yeares of 666. were once expired. Whereby it commeth to passe, that by succession, in this sort, of times, we haue plainlie set downe vnto vs, what shall fall out and bee performed, almost to the ende of the world. For before the sayd thousand yeares were to take place, those things should be accomplished which were spoken of Cap. 16. 12. namely, that Euphrates should be dried up, and a way opened for the Kings of the East to come and make inuasion vpon those Territories and Countreies, which were before subiect to the

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Romish iurisdiction. Which surely is come to passe: For undoubtedly those Kings of the East, which passed through Euphrates, being dried up, (that is, which gaue them easie passage through the midst of her Channell) and surprised the Segnoizies; that belonged to the Romane Emperre, were the Turkes. Therefore it must needs bee that the Turkes Emperre, should first bee raised before those thousand yeares could be fulfilled. But if wee begin to count those yeares from the time of Christs suffering: then assuredly before the originall of the Turkes (which is reckoned to be about the yeare after Christ one thousand two hundred) those thousand yeares will bee falslie expired, and so the Apocalips, that is, the prophetic of the Spirit of GOD, shall seeme false. The which but once to thinke, is extreame impietie. Wherefore, I am still of the minde I was of, and begin to reckon those 1000. yeares from the yeare sixe hundred sixtie sixe: which two numbers being put together amount unto one thousand sixe hundred sixtie sixe. After which tearme of time, those things are then to come to passe and bee fulfilled: which the Spirit of GOD in the 19. of the Reuelation, and the Chapters following hath laied open: although withall I knowe too bee wicked to appoynt, or search, after the verie time and moment of the latter iudgement, Acts. 1. 7. Neither haue I that gift, or purpose in this mine assertion.

That the practises which were vsed to frame and set vp the kingdome of Antichrist, were deuilish and deceiptfull.

The 22. Chapter.

THese poputs being thus made plaine, wee are now to lay open the meanes and steppes whereby Antichrist was crept up by little and little, and whereby Sathan was to finish and bring to perfection this worke of his.

And

And although the same for the most part are already touched in that that goes before, yet Paule hath briefly expressed the same, when in a worde he tearmeth all this mischieuous worke A mysterie. For thereby he sheweth, that so great a wickednesse should bee practised, and performed by Sathan, covertly, craftely, closeely, and subtilly. For by the word (*μυστήριον*) A mysterie, no excellencie is shewed of that deuillish and Apostaticall doctrine, but only the craft and deceipt of the work-maister, and author of this kingdome, (who is that olde Dragon and Serpent, who also is called the Deuill, Reuelation 20. 2.) and yet some take this word *Mysterium*, in such sence, as though Paule had therein of purpose affected to expresse the great *Antithesis*, or contrarietie that is betwene the doctrine of Christ and of Antichrist. That as the sacred Gospell of GOD is in very many places of the Scripture called in way of praise and commendation A mysterie: So Antichrist should also tearme his pestilent and damnable doctrine, by the very selfe-same name of A mysterie: whereby it might seeme to carie the greater countenance of holinesse and maiestie amongst men, and so bee the more plausible received. And certaine it is, Reuela. 17. 5. that the Beast which representeth Antichrist should put vpon his most wicked Superstitions the name of A mysterie. And this maiestie and solemne title he pretendeth to adde credite vnto his false doctrine, and also to the ende men should not make too narrow search into these matters, and at last indeed espie them what they are. And truelie this strong kinde of delusion, was deriued vnto the Papistes (as many things else were) from the very Heathen themselves, who cloaked their Ceremonies of Bacchus, their abominable Church-rites, and execrable Church-robberies, vnder the name (as it were vnder a seemely vail) of A mysterie, least such filthie pollutions should euen stinke before men. So also the prophane Sacrifices of the Goddess Ceres, and likewise those batwile solemnities vsed in the worshipp of Pryapus, and those banquetting Tunkettes which therein were caried about

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and openly shewed, (as Eusebius reporteth in his Booke *De preparat. Euangel.*) were set out by the Pagans, with the plausible title of a *Amysterie*: As though they were no defiled thinges, but mysticall, hidden, darke, and (in a woide) verie venerable by meanes of their profound significations.

And (trust me) it was iust so in the time of *Idoperie*. (The thing it selfe and long experience hath prooued it to bee most manifest and true.) For, vnder what title and colour did they moze commend and couer their *Idolatries*, *Superstitious Ceremonies*, yea and apparant blasphemies: but only hereby in tearming them *Mysteries*, *Secrets*, vnderstood but of few, and which were not to be published or made knowne. So, all the masking attire of their *Bishops* at their first consecration, and after at their *installing*, being already consecrate. So all the *Stage-like* furniture and implements at the celebration of their blasphemous *Mass*: So their *Habites* in *Monkerie*, and to make short, an infinite companie of horrible blasphemies, and wicked actions of theirs, are borne and boasted out as sacred and holie, because (forsooth) they are solemne and mysticall in their significations: where-as notwithstanding, in very truth they contayne nothing else then meere coniurings agaynst God himselfe, and plaine blasphemies agaynst the blood of *Christ*.

Therefore, the meanes whereby this kingdome and impietie is established, is, and ever was, craftie couzoning, and deceit, and that vnder the goodlie pretence of godlinesse and of holie mysteries: intrapping by that meanes the simpler sorte, who were not able to iudge of the matter by the rule of Gods word.

That

That the Antichristian kingdome was to rise

by little and little, and not at a suddaine:

according to the fore-warning of the
Spirit of God.

The 23. Chapter.



Now *S. Paule* hath with-all signified vnto vs by the word *Worketh*, or, is a working, that the said kingdome, and wofull state of *Apollacie*, should rise by degrees as it were, and not be brought to his fullnesse in a short time. The which caution giuen out by him, containeth in it an aduertisement, that was verie meete and necessary, euen for the Church that then was, whereby they should the moze warily perceiue and shunne the subtilties of *Sathan*.

Therefore this assertion of *Paule* teacheth vs thus much, that this kingdome of *Antichrist* was to be raised by a little at once, and not to be perfected either in a moment, or in a day or houre. But yet the *Schoole-men* are of another opinion: for they thinke that it should start by and aduance the head on a suddaine. But *Paule* affirmeth another thing, namely, that *Sathan*, the craftie contriuer of it, should closely and by sleights worke and set forward the same: and at last, after long protract of time, and many circū-uentions spent, should obtaine his purpose. But before we open the same any further, or teach moze at large the truth thereof, I thinke meete first to aunswere an obiection which may seeme to be raised out of *Reuel. 17. 12. & 17.* the verses whereof, are as followeth.

12. And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a Kingdome: but shall receiue power as Kings, at one houre with the Beast.

17. For God hath put in their hearts to fulfill his pleasure, and to do with one consent for to giue theyr
kingdome

kingdome vnto the Beast, vntill the works of God be fulfilled.

For so is this place to be set together, as that the 17. verse do immediatly follow the 12. for that there is a mis-plating of verses, and a renting asunder of the Chapter, through the fault of the Printers: which also hath happened in other places of the same booke, as the learned Theodor Beza hath observed and taught vpon the 15. verse of the 16. Chapter.

It seemeth therefore that this is meant hereby, namely, that the Beast should receive her saide power of those tenne Kings for an houre, which if it were true, it would giue great strength vnto the opinion of the Schole-men. But mine answer here-vnto is, that this place of the Revelation doth not properlie appertaine vnto that Beast which representeth Antichrist, but rather vnto that which is a figure of the Romane Empire; and that not as it was afterward, when it was removed vnto *Constantinople*: but as it was while it remained in *Italie*. For it is said that it should come to passe, that before those tenne Kings should arise, which should utterlie overthrow *Rome*, and the dignitie of the Romane Empire, there should tenne other appeare, (and that at one time or instant) which should endeavour to raise againe in *Italie* the Empire of *Rome*, and giue and restore vnto that first Beast her ancient Kingdome, but, should nothing preuaile. Wherefore that place of the Apocalypse is directly to be vnderstood of those who attempted to restore and set in place the said Empire, not in the East and *Constantinople*, but in *Italie* and in *Rome* it-selfe: who also, as the Spirit of God hath specified, should be in number tenne, but as yet (when Iohn wrote) were not begun, or come at all: and further, should arise all, much about one time or instant, and con- tendre for the re-establishing of the sayde Romish Emperre. After whome, tenne other should succede, who contrary- wise should deuoure the sayde Emperre, that is, should utterly, and from the verie foundations turne upside-downe, and put out the same, which was the

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Therefore ouer-passing the opinions of other men, and specially of those, who thinke that those tenne Kings, which should fauour the Beast, were suche Emperours as liued before the dapes of the Emperour Domitian, (for the opinion swarveth cleane from the meaning of that place.) This I affirme, that this place of the Revelation, (which is read, Chapter 17. verse 12. and 17.) is to be vnder- stood of those tenne Emperours and Kings, who raigned last of all in *Italie*, after such time as the royall mansion of the Empire was transported vnto *Constantinople*, at what tyme the *Constantinople* Emperours had much adoe to holde the possession of *Italie*, which at last came to passe immediatly after the death and murder of Valentinian the third, that valiant Emperour that was of the bloud- Royall, about the yeare of our Lord, 459.

For it appeareth by Histories, that incontinently after the sayde murder, tenne Kings at once did start vp in a moment (or verie short time) who reached after the Em- pyre in *Italie*, and laboured by might and mayne to re- couer the decayed credite and countenance of the same. Therefore they are the tenne Kings or Emperours which should receiue power for an houre. And to the ende this my opinion and interpretation may appeare the more true, I will now recite them in order as they were. Therefore, the first of these was.

1. Maximus, who was the verie murderer of the sayde Valentinian, and was him-selfe in the second moneth of his Empire slaine by Gensericus King of *Gothes*, and cast into the Riuer *Tibris*.
2. Avitus, who in the first yeare of his Government, was deposed by Richimer a *Gothe*.
3. Maiorianus, beeing at that time made Emperour at *Ravenna*, died before the third yeare of his Emperre was expired.
4. Severus

4. Severus made Emperour likewise at *Ravenna*, was poisoned within the tearme of thre peares after he came to the Crowne.

5. 6. Anthemius, & Richimer a *Goth*, admitted to the administration of the Empire, and participation of Affinitie by Anthemius: he likewise was taken away within the time of foure peares of his regiment.

7. Olybrius, sonne in lawe unto Valentinian the third, created Emperour, who liued but seauen monethes.

8. Glycerius, made Emperour at *Ravenna*: he also liued not one whole yeare, but was slaine by Iulius Nepos.

9. Iulius Nepos was forth-with slaine by Orestes *Patric* of the *Hof*les.

10. Augustulus sonne of Orestes, after he had bin Emperour one yeare, was deposed by Odoacer. This man was the last of the Italian Emperours. And after these, other Kings began to rule in *Italie*, which not once thought vpon the reducing or restoring of the Italian Empire vnto her former dignitie, but laboured their utmost, her utter ouerthrowe: for they were barbarous men, such as were the *Rugians* and *Goths*, who began now openly to beare rule in *Italie*.

Now all these Kings, of whome I haue spoken, reigned almost but an houre, that is, a verie short time and space, yea, they reigned and died much about a time, in as much as all of them came to the Crowne within little lesse then the compasse of tenne peares: and .. may be, that the Image thereof, (I meane the state of *Poperie*) may herein resemble her * *plafourme*, and agree iompe there-with, in hauing her tenne last *Popes* verie short liu'd, for a small conclusion, and ruinous confusion of that kingdome.

Therefore both the number of the Kings which is specified in the *Scriptures*, and the verie short time of their government, confirmeth my interpretation, and proueth it to be most true: which I had rather follow, then that exposition which *Primasius* giueth of this place, understanding by an houre any time, whatsoever, either short or long, where-vnto, the

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the 8. Chapter, verse 1. of the same *Revelation*, is repugnant.

That these three things were the chiefe and principall groundes of the kingdome of Poperie: First, the diuers heresies that sprung up in the Church touching the natures and office of Christ: Secondly, the bitter bickerings that were among the Bishops: and thirdly, the large bounties of Emperours, and certaine other men (who both were able and superstitiously bent) which they bestowed on the Church of Rome:

The 24. Chapter.



Which being so, we are now to lay open, by what steppes this seate and tyrannie of the *Romane Empire*, steep vp to such a time and magnificence, and how at last it attained his small furniture and perfection of building, in the place of * *desolation*, that is, where the sheards and ashes of ruinous *Rome* were to be found. The first and originall ground-works in laying and establishing the kingdome of Antichrist, were three, to witte, the errors of Heretikes, the contentions of Bishops, and the superstitious deuotions, and excessive liberalities of Christian Princes: for so, that, their foolish and immoderate largesse bestowed vpon the Church, is rather to be tearmed; then true deuotions: for they were too-too ouer-lashing and cockering, fauourers towards the Church, and chiefly, the Church of *Rome*. And touching these three causes, which I called ground-works, of the Antichristian kingdome, it may easily be perceiued, that they likewise were three mightie and effectuall steps or degrees, whereby Antichrist by little and little reared him-selfe vnto that huge, and tyrannous power which afterwards he attained.

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Harma.

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And

And first, touching errors in matters of faith and religion, truth it is, that the Romane Church, yea, all the Westerne Churches remained more pure and sound then the Easterne, and those in Syria, by two especiall meanes, the one, for that in the West there were continuall persecutions stirred up by the Emperours of Rome, the other, for that the wits of the Westerne men were alwayes more grosse and dull, whereby it came to passe, that they of the Easterne Churches repayed often, in matters of doubt, vnto the Church of Rome, and required their iudgement and helpe, in condemning new-sprung Heresies, and so by this meanes, the credit and estimation of the Bishop of Rome, began more and more in wonderfull sort to increase, and be highly reputed of in the Church of God: for the many and diuers Heresies that then were, did not only shake the Christian faith, but made it as a matter greatly doubted of, among many, in the East especiallie, where-by also they made readie way for that generall back-sliding, which after ensued. And therefore those Heresies are called by *Chrysostome*, Armies of Antichrist, especially such, as sprang last, whereby, bitter contention was raised, and heald, repugnant to the word of God, touching the natures of Christ, and of their vniou or linking together, of the office of Christ, and of the merits of our workes, suche as those were which were stirred up by Arius, Nestorius, Eutyches, and Pelagius: which Heresies were both most detestable, and most forceible, to overthrowe the brightnesse of mens iudgements. And therefore by this meanes, vpon a suddaine, the superstition of Mahumetisme, began in the East, and by occasion of the continuall dissensions that were among the Christians, touching such points of Doctrine, it was admitted willingly, and prevailed greatlie. For the Easterne Churches were now tainted, curmossed, and foule deformed, with an infinite number of heresies: for looke how many heresies there are about matters of faith, and doctrine, so many foule blots and blemishes there are in the Christian Churches. And truly,

Chrysostome

Chrysost. vpon Math. Hom. 49. obserueth verp wel, that after such time as Theodosius the great, had once graunted temples and places of publike assemblies euen vnto heretikes, it came to passe that the Churches receiued great deformitie, & wonderfull increase of heresies. Therefore the Churches of the East seeing they had lost all credit and reputation of Christian profession among their neighbours & countreyman at home, they intreated Symmachus, then Bishop of Rome, that he would by his censure cōdemne the heresies of Acacius, seeing that as then the Easterne Bishops had no such power & authoritie ouer their people: so also they desired of Agapetus the would depose Antimus Bishop of Constantinople, as an heretike. And to make short, all Ecclesiasticall histories are plentifull in such examples. This therefore was the first meanes, whereby the kingdom of Antich, began to get footing. The second meanes herof was, the continuall dissensions, garboiles, brawles, & wofull contentions of the Bishops among themselves, whereby not only themselves became odious among men, but euen the doctrine of Christ, wherof they were the pillars, began to grow into utter contempt. These sturs were very comon in the Easterne Churches, but not so vsuall in the West, by meanes of the continuall persecutions that were there: for idleness & long rest, doth make men more wanton & dissolute, whereby it came to passe, that the Bishops that were thus molested, were glad & faine to flie vnto an other Bishop, of greater countenance, wherby they might be eased, & kept from wrongful dealings offered them by other Bishops. Now as for the Bishop of Rome, he no doubt by meanes of the famousnes of the City it selfe, seemed the most principal, who also was ready & willing to yeild his helping hand in the redresse of other Bishops their distressed estates: for both Athanasius being put out of his Bishoppricke by the Arians, made his repaire to the Bishop of Rome, as vnto a sure refuge: & after him Fabianus, & before him many other did so like, as appeareth by histories, infinite it were to reckon by all exampls in this behalf, in so much as in proesse of time this repaire vnto the Romane Bishops in times of exigence, procured him great authoritie among all nations in Christendome:

dome: and that indeede so great, as that the said Bishops did there-by easily take occasion to abuse it. Where-vpon, Bernard Lib. 1. & 4. de considerat. ad Eugenium, complaineth greivously that the Bishop of Rome bestirred him-selfe so, as where-by he shewed that he had indeede all fullnesse of power, but not of iustice; when once it began to be iustified by Apostolike authoritie, that monstrous men, & very prodigious beasts should be admitted unto Bishoppicks, and high Ecclesiasticall preferments. This therefore was the second degree whereby the Antichristian kingdome was aduanced. The third & last, was the executing & cōying fauours, that certaine Princes, & especially Emperours bare to that See: for this third point was likewise a principall pillar in that building, for in those dayes not only all men of all sorts contended to their utmost, euen like mad men, to lade those Bishops with immoderate wealth and possessions: but euen Emperours them-selues heaped vpon them honours, priuiledges, and other dignities, belonging to the maiestie of an Emperour, as the office of a ciuill Magistrate, in so much, as they submitted vnto the censure and approbation of the Bishop of Rome, both their owne Decrees, and the Constitutions of the Synods. Iustinian the Emperour sent Ambassadors vnto Iohn Bishop of Rome, to procure his approbation of the booke of Ciuill Lawes, which he had made, and published, as appeareth by the Epistle prefixed before the said Coade of Iustinian. Yea, some Emperours haue ouer submissie giuen it out thus, that, Their Lawes do not disdaine in waie of imitation, to resemble the holie Canons, as though (for sooth) the maiestie and authoritie of Emperiall Coades, were farre inferior vnto that of the Popes Decrees and Canons. And in such, where-as those Emperours did (not so proudly) bestowe vpon those Bishops so great reuenues: what else did they bring to passe in the ende, but only a dispersion of deadly poison in the Church: the which some of the Popes olone claw-backs haue written, was heard in the life of Siluester the first, distinctly uttered in the eyes

what time so large reuenues were graunted to the Church of Rome, by Constantine the great. Ierom vpon Malachi writeth plainly, that the Church after that it came to the protection of Christian Princes, it increased in power and riches, but decreased in vertue and godlinesse. Lastly, to what ends were there so many priuiledges graunted by them, both to places and persons Ecclesiasticall, especially to the Church of Rome, whereby they were exempted from all power and iurisdiction, euen of ordinary Magistrates, so that they might be without checke of any, hauing libertie to liue as licentious as they list.

These were the unhappie beginnings and proceedings of so great tyrannie, whereby the kingdome of Antichrist, and this generall Apostacie was founded, increased, and made strong. And yet this so great power receiued also some furtherance euen by Iustinian the Emperour, and somewhat before the time of Phocas, by vertue of a lawe of his in *Novella authent. 131. de quatuor sanctis concilijs.*

By what other degrees and occasions the authoritie of the Romane Bishop and kingdome of

Antichrist was either still drawne forward, or strongly established.

The 25. Chapter.

BUt Sathan the craftie work-maister wrought not only by these engines and subtile practises, in aduancing the kingdome of Antichrist, but applied also other deuises of his, as if he were to set abroad all the policies he had, and utmost indouour he could, in weaving this webb. For vnto these beginnings and proceedings were adioyned other causes and occasions, as hang-bies, which were neither small in themselves, nor feeble in their force: Namely, first the fame and renoune of the Citie of Rome it selfe, which was called the head of the world. Secondly,

condly, the decayed estate of the Empire, and the empty seat thereof being at that time translated vnto *Constantinople*. Thirdly, the bountifull benefites of certaine Bishoppes of *Rome* bestowed vpon all *Italie* in generall, and more particularly and specially vpon *Rome* it selfe, as testimonies of their loue, and pledges of their care which they had of their Citizens and sheepe. For Leo the first, Bishop of *Rome*, went out and met Attilas, who was making inuasion vpon *Italie*, and turned him backe, hauing pacified him with a very milde speech, in so much as that furious Beast (at whose verie name al men trembled) being soothed by, without once touching any part of *Italie* returned into *Pannonia*. Pelagius the first, Bishop likewise of *Rome*, did so all wage Totilas, a most cruel tyrant, by humble suite and petition, as that when he had alreadie surprized *Rome*, and in great rage was deuising hold to bring it to better ruine: yet he obtayned thus much of this angrie and furious Totilas, that euen Totilas himselfe should inhibite further fierings and slaughter to bee committed in *Rome*. There are other great good turnes recorded of other Bishops of *Rome*, employed either vpon all *Italie*, as by sending or intertayning Ambassadors: or els particularly vpon *Rome* it selfe: which things, wothelie procured to them and their successours, great and speciall fauour, not onely at the hands of *Italians* and *Romanes*, but also of strangers and men of forrayne Nations. Whereby it came to passe, that for remedie agaynst the iniuries offered of some officers, and Lieutenants, yea such as were without the precincts of *Italie*, appeales were made vnto the Bishops of *Rome*. So did Victor Bishoppe of *Favenna*, call for assistance at the hands of Gregorie the first, Bishoppe of *Rome*, agaynst the Judges in *Affricke*, which committed many things with wrong and violence. So likewise he tooke into his protection Isidore Mitellus, and Constantius, agaynst the hard proceedings of their Bishops. And in like sort he preiudged his helping hand vnto Adrian Bishop of *Thebes*, agaynst Larissus & the Metropolitans of *Justiniana* (epist. 46. in 4. 1. 1.)

So

So also did the saide Gregorie write verie sharply vnto Brunchilda the Queene of *France*, for that she did wickedly permit the *Jewes* within her Dominions, to intertayne and keepe Christians as their bond-slaves. And to conclude, thence it came to passe, that verie barbarous people, and the Princes of *Gotland* (although as yet they were aliens and strangers from the profession of Christianitie) had the Bishoppes of *Rome* in very great account, and indeuoured to increase and set out their creditte and estimation to their utmost. For Atalaricus King of the *Goths*, caused by publike edict and proclamation, that Boniface the fourth, and Iohn, Bishoppes of *Rome*, should bee highly reuerenced and worshipped by the people and Senate of *Rome*. And after him Theodoricus, a King likewise of *Gotland*, commaunded the same to bee perfourmed. To make short, that I might herein comprize and shut by all things as nere as I can, the principall pillar of this authoritie and tyrannous power, was founded vpon that famous saying of Christ, so much tolt and boasted of, but mis-vnderstood, Feede my sheepe. Iohn 21. 16. 17. The which the Bishops of *Rome* contending with tooth and nayle, will needes haue to bee vnderstande of Peter and his successours only, and in no case of Paule or of Iohn, who was most beloued of Christ, or of their successours, affirming that they are the true and proper successours of Peter, vnto whom alone this power doth appertaine. Whereupon it began that Peter was tearmed the Prince of Apostles, and the Bishoppes of *Rome* (which boast themselves to be his successours) make challenge of this priuiledge, as tieth so straight vnto this seate & Citie of *Rome*, as loke whosoeuer shall bee thereunto installed, are without all controuersie indued with the like power. But what saith Bernard vnto Eugenius Bishoppe of *Rome*, touching this matter? Epist. 237. Surely in great disdain he writeth thus. A true successour of Paule, will say with Paule, not as being Lords over your faith, but furtherers of your ioy. And he that is an heire of Peter, will giue care vnto Peter, speaking

speaking thus, not as bearing rule ouer the Cleargie, but as patternes vnto your focke. Who will perforce this vnto me, that I may see before I dye the Church of God as it was in olde time; when the Apostles let downe their nets, not to catch siluer or golde: but to catch soules? Whereby it sufficiently appeareth, that he thought nothing lesse, then that the Bishops of that Sea were to be reputed the true and lawfull successours of Peter or Paule. These therefore were the beginnings, proceedings, degrees, and supporters, whereby the tyggonie of Antichrist was strengthened, and at Rome especially established.

That the authoritie and power of Antichrist was at no time received, without the resistance, and gain-saying of some good Bishops.

The 26. Chapter.



Ad yet this power and Emprye neither came to perfection at last, neither was vsurped at first without the great grutching and resistance of manie. For at all times, yea after the Apostacie was once begun, there were euer one or other, either good men, or Bishoppes, which openly gain-sayd it, and condemned it as wicked, opposing also themselves agaynst it frankly, and to their utmost indeuour, by whose meanes the Lord did sufficiently fore-warne his Church, if it could bee wise, to beware of this yoke of bondage. And truely in the yere 600. what time as yet it was in the swadling cloutes and beginnings; all the Greeke Churches, and especially that of Constantinople, and which was dispersed ouer Dacia, & Illyricum, or Slavonia, stood stoutly, and cried out agaynst that vsurped power. Those Bishoppes which accused Symmachus, Bishoppe of Rome, before Theodoricus King of the Gothes, among other crimes which they layd to his charge this was the principall,

capall, for that he reputed himselfe as a lawles man, without the checke or comprolement of any, that is, not subject to the censure of any man, or Magistrate whatsoeuer (as appeareth in Canon Nullus. distinct. 99.) Dinotus an Abbot in Britaine, that is, in England, did likewise iustly oppose himselfe agaynst the same. Gildas in his treatise (*De castigatione Ecclesiastici ordinis*, of the correction of the Ecclesiasticall state) teacheth that this pertaureth to all Bishops, and not vnto any one, where it is sayd. Whatsoeuer thou shalt loose, &c. Agayne, some of the chiefe and best learned Bishoppes of Germanie and Fraunce, (as appeareth out of the storie of Auvergne in his Epistle to Anastasius) resisted both the beginnings and goings forward of that tyggonie. For I will not speake of the Counsell of Carthage, where, when as the Romane Bishop would haue brought in this tyrannie, he was openly by the whole assemblie accused and conuined of forgerie. The which treacherous tricke, Marke, Bishop of Ephesus objected likewise publikely agaynst him in the Counsell of Florence, Anno. 1439. Lastly, Belisarius, Capaine of the guard vnder Iustinian, did of himselfe depose the Bishoppe of Rome, being suspected of trayterous dealing agaynst the Citie.

In the yere of our Lord 700. when as this thronie of power and Apostacie was somewhat settled, and that by the good liking and consent of a great many; yet Paulus Bishoppe of Crete, gain-sayd it; and at no hand would graunt licence vnto Iohn Bishop of the Citie Lampio, to make an appeale vnto the Sea of Rome. The Church of Ravenna admitted of no other head than her selfe, neither would she (although she were in Italie) bee subject vnto the Church of Rome, as touching whattsoeuer Pope. Nilus Archbishop of Thessalonica, did likewise write a verie learned booke agaynst the ylmacie of the Pope. And as yet Greece made open resistance, agaynst this power and tyrannie of the Romane Bishop, and alwaies disclaimes the same, and that in such wise, as when Iohn Palazologe Emperour of Constantinople, and Ioseph the Patriarch of

that Ciste; and certaine other Bishoppes of Grecke (among whome Beffards was one) had in the Florentine Counsell (*Anno Domini 1439*) appoyned of this power of the Roman Bishoppe ouer all Churches: they were for so doing reynoued, and excommunicated by the other Churches of Grecke and the Easterne parts of the world. Nay, which is more; the Pope himselfe doth yearly by covenant, giue a peece of golde vnto as many Grecke Bishops, as will vouch safe in the celebrating of their Masses, to call him chiefe Priest. In the yeare of our Lord 1140. (at what time Bernardus Abbas Clareuallensis liued) Arnolde Brixianus; an eloquent man, and a Spoke; declaimed lustilie all his life time, agaynst this tyrannie, and tyrannie of the Pope, as Sigonius writeth (*lib. vi. de Regno Salico*) of whome also mention is made by Bernard himselfe in his 195. Epistle, whome therefore Innocentius the second Bishop of Rome, condemned for an Heretike, when now all the world began to allowe of this Romish crueltie. Therefore wee see that in all ages there were some which openly, euen in the assemblies of Synods, cryed out agaynst this vsurped power: until at last (as was fore-told by the Spirit of God) Antichrist and his doctrine preuailed and bare rule, (for so it pleased God to reuenge the contempt of his word) while in the meane time every man held his peace, and submitted himselfe therunto in most miserable and slavish manner: which continued to the wonderfull great hurt of all Christendome, until such time as Iohn Wickliefe was raised, and stirred up by God in England, who opposed himselfe manfully agaynst it, and was the first man that with great valour cut the very sinewes of it a funder. After whom, by the great goodnesse of God, Iohn Husse, and Ierom of Prague, were giuen vs, the verie two Olive branches spoken of Reuelacion 11. 4. After them succeeded Lucher: and after him Iohn Calvin, and others, valiant and courageous Souldiers armed with the Spirit of God, who with great courage set themselves agaynst this doctrine and tyrannie: the which,

for

for the most parte they haue, by the grace of God, shaken and brought to nought, although notwithstanding it supporteth it selfe, as well as it may, with figge-tree boughes.

Of the destruction and ouerthrowe of the kingdome of Antichrist which is to be brought to passe by the only breath of the Lords mouth, and not by any power or strength of a fifth, sixth, or seventh Monarchie to be raised,

The 27. Chapter.

THE first poynt that wee are in this treatise of Antichrist to consider of, is directed altogether to the comfort of the Church: for it handleth his ouerthrowe and destruction. Now, it is very requisite and necessarie that this same should bee added, least that the goodlie should faint and be discouraged, while they should bee informed of the greatnesse and long continuance of this kingdome of Antichrist. But now with ioyfull hearts they heare, that it is to bee ouerthrowne and cleane taken away, by the same Spirit of God, that gaue them intelligence of the other. Therefore if question bee made what shall become of this Apostacie and unhappie kingdome of Antichrist: Paule maketh aunswere, that it shall be quite defaced. And if it be demanded how, or with what weapons; he likewise answereth, By the Spirit of God his mouth. Lastly, if it bee further inquired, when, or at what time, this shall bee performed: Paule likewise answereth thereto, saying: At the glorious appearing of our Lord Iesus Christ.

Therefore this one head, containeth these three distinct and severall branches. And doubtlesse something the ouerthrowe of this most wicked kingdome of Antichrist is the last: both

reason it selfe perswadeth no lesse, and the authoritie of holie Scriptures, which are of reuerend, and sacred estimation among vs, doth conuince it. With reason (I say) it standeth; for that the kingdome of Christ and of Antichrist cannot stand together, (for they are things repugnant and cleane contrarie one to an other) and seeing that GOD hath made promise that the kingdome of Christ should bee both free, and last for euer, it must needs bee that the kingdome of Antichrist, which hindereth the same, should bee taken away. For otherwise it could neuer come to passe that Christ should freely beare rule ouer all. And that a perpetuall and euerlasting kingdome is promised vnto Christ; these places proue. Psalme 2. 8. Daniell 7. 14. 27. & 2. 44. Luke 1. 33. Now, this vniuersall defection whereof I haue spoken, is reckoned among the chiefe and principall enemies of Christ and his kingdome, which he at the last should subdue. 1. Cor. 15. 25. Therefore it must needs bee that the same should be in the ende overcome, and trauersed vnder foote. And touching the sacred authoritie of holie Scriptures, this is most plaine and euident, that the most auncient prophecies of the Lords Prophets, haue beate vpon this poppe; that the kingdome of Antichrist should bee ouerthrowne. Dan. 7. 27. Reuelation 19. 20. And lastly, vnder the type and figure of that renowned and famous Antiochus; (whose set out vnto vs, to represent Antichrist) the same manner is layd open vnto vs. Dan. 8. 23. 24. and in the verses following.

Therefore let vs comfort our selues and be of good hope, and let vs stand firme in this our strife, for the reconerie of Christes kingdome; in as much as from the Lords owne mouth wee are assured, that at last the trueth of the Gospell shall preuaile, Christ shall get the victorie, and the kingdome of Antichrist bee cleane spoyled. Trueth it is, that it leaneth vpon many supporters, and is maintained with great force, and it seemeth a matter of tofinite labour, difficulte, and doubtfull, to bring to ruine the Romane route. But who can resist the will and decrees of GOD? Who can

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let, that it bee not executed? Seeing there are so many plaine prophecies of the ouerthrowe of this kingdome. Therefore we are not only to conceiue hope that it shall so come to passe, out of that generall rule set downe, Esay 60. 12. Euery nation and kingdome that will not serue me, shall be destroyed: but much moze are we there-in to be strengthened out of this perticular prophetic of Paule, set downe of purpose in this place.

But withall, out of this verie place, the doating dreame of the Manichies is confuted, wherein they affirmed that that originall power, which as check-mate, is opposit in all things vnto the true God, and to Christ, should be of an euerlasting continuance.

In the second place we are to consider by what meanes this so mighty and large a kingdome of Antichrist, shall at last be disauiled: Paule answereth, that it shall be done by the breath of the Lords mouth. Therefore it must needs come to passe, that the same shall be brought to nought after another sort then men thinke, or then other kingdomes be ouerthrowne. For by this manner of speech, or circumscription, Paule setteth out the word of God toynd with the true sence and power thereof. And the reasons that may be yelded of this so strange a iudgement, may be diuers: as first, that seeing the kingdome of Antichrist (which is a meere back-sliding from the Christian faith) did at first arise, and was afterward by head by disguising and deprauiing of the word of God: so by the faithfull and sincere publishing of the same, it should be brought to ruine. Again, seeing that this state and condition of things is a kingdome of darknesse and ignorance, it must needs fall by the light and knowledge of the word of God, and by vertue of the truth thereof, when once it begins to shine. For as by the rising of the Sunne, darknesse is dispelled, and by the dawning of the day, the night vanisheth: so, the bright beames of the Gospell breaking forth, the kingdome and doctrine of Antichrist must needs be desiered, and wholie destroyed. Lastly, Daniell 2. 44. & 7. 27. & 11. 45.

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maketh no mention of any other kingdome, which should be raised after the preaching of the Gospell. For Daniell speaketh but of foure Monarchies, after which is promised a kingdome of Saints & holy ones, which should continue for ever: and so hath he made knowne vnto vs, what shall be the state of the world, euen vnto the latter day: but the Spirit of God mentioneth not any other Monarchie which should succede, and supplant Antichrist and his kingdome: therefore it must needs be, that this last, euen the Monarchie of Christ, should last for ever. And touching the kingdome of Christ, it consisteth and worketh mightely by the preaching of the word of God: therefore by these weapons, and by this meanes, the kingdome of Antichrist is by Christ to be ouerthrowne. And as heere the word of God is called the breath of the Lords mouth, so in Esay 4. 13. by the spirit of his lips, is meant the word of God working effectually, because the bare sound of the word, without the spirit of God, is simply, and of it selfe, of no force: therefore, whatsoeuer good is wrought in vs by the preaching of the word, is to be ascribed wholie vnto God alone. Now, the reason why there shall not follow a fifth Monarchie after the fourth, this (in my opinion) can not so iustly be alleadged, which notwithstanding some make account of as of a very sound one, namely, because in this latter, and languishing old age of the world, there can no such might and force of mankind be raised vp, as may be thought meete for the establishing of a Monarchy. For vnto the erecting of the same great powre, were requisite, and great pollicie for the continuing thereof: both which are now wanting to the world, it being become so aged and crooked an old man as it is: for it is now in his decayed estate, all forces of his nature being almost spent: this is the reason. Wherevnto to make answer, this I demaund; can not God as easily now raise vp men as strong in bodie, and as polittike in wit, as before he hath done, when he set vp the former Monarchies? For what is the reason, why he can not do the like if he list, being in himselfe he is omnipotent, & remaines alwaies vchangeable

and

and like himselfe: what then is the stay or impediment hereof? forsooth because it stands with the Lords pleasure to haue this victorie atchieued by the only power of his word, and preaching of the Gospell, to the ende that so he might the better commend his said doctrine to vs, in shewing vnto vs the infinite might and maiestie of the same, the which notwithstanding men commonly neglect and set light by. This mine opinion is confirmed by that in the Reuel. 19. 21. where the Angel of God sheweth, that the false prophet (the Prince of this damnable crew) and his adherents, should be slaine with the sword of the Lords owne mouth. And, no doubt, the sword of Gods mouth, is the force, and efficacie of the very word of God, the which is apparant both out of Heb. 4. 12. and also out of another place of scripture, which is Reuel. 19. 15. & 1. 16. the like is also taught Iere. 1. 18. and hitherto is to be referred that of the Psalm. 149. 6. where it is written, that the Saints shall haue in their hands a two-edged sword, that is, the power-full word of God, to destroy and bring to confusion the wicked and vngodly.

What those tenne Kings signifie, which in the Reuelation are said, should deuoure, and consume with fire the Harlot, and her fleshe.

The 28. Chapter.

But heerevnto obiection is made out of Renel. 17. 16. an hard place indeede, which, least it should trouble vs, we were best propound and expound the same: thus therefore it standeth,

16. And the tenne hornes which thou sawest vpon the Beast, are they that shall hate the Whore; and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

Now seeing we cannot conceiue how this may be perfourmed by the power of the word preached, but only by outward weapons, as Swords, and suche like: it seemeth in some

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fozt to be contrarie and repugnant vnto this assertion of Paule. How then? surely it is euident vnto all, that that place doth not at all appertaine vnto that Beast, that representeth Antichrist vnto vs, but to that Beast which did purtraite out vnto vs the Romane Empire, such as it was while it remained in *Italie*, which, that it should be overthrowne in *Italie*, by tenne Kings, is here made knowne. And this exposition agreeth verie truly with the euent and historie of things done, from whence, we are especially to fetch this accomplishment and interpretation of this prophetic. For if we do respect who they were, who indeede were the chiefe authoꝝ of the vtter overthrowne of the Romane Empire in *Italie*, doubtlesse they were those Kings being tenne in number, whome Iohn here specifieth: although they did not lineally or immediately succede eache other in their feuerall races, yet they all, and euerie one of them both made inuasion, and bare rule in *Italie*. Of these, Rhadagafius was the first, who being made King of *Gothes*, Anno Domini 409. made assault vpon *Italie*, in the time of Honorius the Emperour, with 200000. *Gothes*, but with ill successe. For being put to foile by Scillacon (chiefe Captaine vnder Honorius,) and taken at the Citie *Fessula*, he was by him hanged. Therefore this Rhadagafius, is not reckoned among those tenne Kings, which raised the dignitie of the Romane Empire in *Italie*, seeing that his inuasion did no hurt either to *Italie* it-selfe, or to the Empire of *Rome*, except only heerein, in giuing ayne as it were by his example, and so opening a way and passage to others to follow him into *Italie*, gaue them encouragement ventrouslly to vndertake the enterpryse. These therefore that follow, are the Kings that are mentioned in the Reuelation.

1. Alaricus, for he was the first of those tenne Kings, being him-selfe also a *Goth*, which began now to deface the Romane Empire, and *Rome* it-selfe in *Italie*. He liued in the dayes of Honorius the Emperour, and succeeded Rhadagafius, being chosen King by the remainder of his dispersed

armie.

armie. This man, was the first of any *Barbarian*, next after the *French-men*, that inhabited about the Riuer *Sequana*, or *Seine*, and after the Empire was there once settled, that surprized *Rome* in the yeare of Christ 414. in the yeare of the Empire of Honorius 18. and five yeares after the death of Rhadagafius. But yet he did neither rase the Citie, nor did outrage the faithfull and well-disposed people there inhabiting.

2. Adaulphus, is the second, who also being King of *Gotland*, was possessed of *Rome*, and was the first that began to rage, and execute crueltie in the Citie, but being somewhat pacified, by the suite and intercession of Placida, Sister to Honorius, he did not vtterlie sacke and deface the same, as he had purposed. He liued in the time of Honorius.

3. Genfericus, King of the *Vandalls*. This man being sent for out of *Africa* into *Italie*, by Eudoxia, wife vnto Valentinian the third, took *Rome* in the yeare of our Lord, 459. and in the sixth yeare of the Emperour Martianus. This now is the third of those tenne Kings, which by the decree, and determinate counsell of God, burned with fire that detestable Harlot. Truth it is, that Attila liued also about these times, who likewise perfoꝛned great exploits, and greatly afflicted the Romane Empire. But this he did in the Provinces, and not in *Italie* it-selfe. For when in the second yeare of Martianus the Emperour, he was desirous to inuade *Italie*, and hauing taken *Aquileia*, seemed to set forward towards *Rome*: Leo, the first, Bishop of *Rome*, and part of the Romane Senate, went out to meete him on the way, and being come vnto him, humbly intreated him to spare the Citie of *Rome*: by whose petitions, he was so moued, as that he thereupon caused his army to retire into *Pannonia*, not marching one foote further within the boundes of *Italie*. Therefore this Attila is not to be accounted among those tenne Kings, which deuoured the flesh of the Beast, that is; of the Romaine Empire, and wasted the Citie it-selfe

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with fire.

4. Odoacer, is next, being in number the fourth of those tenne, and liued in the laptes of Leo, the first, Emperour. This Odoacer was of *Campania*, and entring vpon *Rome*, called him-selfe at first, King, not Emperour of *Italie*. He did cleane cut off the race of all the *Italian* Emperours. He made hauock of *Rome* by the space of 14. yeares, in so-much, as after *Augustulus*, which was subdued by him, there was neuer any called an *Italian* Emperour.

5. Theodoricus, King of *Gothes*, being sent for into *Italie* by Zeno the Emperour; to assist him against Odoacer, heid him-selfe the *Romane* Empire in *Italie*, by the space of fiftie yeares: and to the ende he might make it knowne, how little he esteemed *Rome*; he kept his Emperiall residence at *Ravenna*. This man was the fift.

6. Athalaricus, who succeeded his Father Theodoricus, vnder Anástasius the Emperoure. For nowe the Empire of the *Gothes* beganne by a continuall succession of their Kings, to take rooting and footing in *Italie*. And vnder the gouernment of this Athalaricus, the *Gothes* continued their defacing of the dignitie of the *Romane* Empire in *Italie*.

7. Theodatus, was the seauenth, and he also was a *Gothish* King, who succeeded Athalaricus in *Italie*.

8. Vitiges, the eight, King likewise of *Gotland*, after Theodatus, who wasted and spoiled almost all *Italie*. He besieged the Citie of *Rome* it-selfe, which had shonke and reuolted from the subiection of the *Gothish* Kings, vpon confidence of assistance from the Lieutenants and Emperours of *Constantinople*. This man therefore (as Sabellicus reporteth) utterly defaced, and put out all the lawes, customes, priuiledges, records of Antiquities of auncient families of the auncient *Romans*, which he found remaining in *Italie*. He liued vnder the raigne of Iustine the first.

9. Totilas King of *Gothes*, succeeded Vitiges, and this is the ninth of those 10. Kings. He liued vnder Iustinian the first, Emperour of *Constantinople*. This man both besieged, sacked, and

and utterly valed the Citie of *Rome*: and to conclide, euen as the Spirit of God had fore-shewed it should come to passe, he burnt it with fire: and this fire raunged & raged by the space of 40. daies, without ceasing, in so much as the Citie, being then so througly consumed, might iustly be iudged to be that *Geddon-Harma* (the ruine of *Rome*) spoken of in the Revel. that is the only sheaps & sheards, & utter ouerthrow of that famous & auncient Citie. For after this vastation, it remained only a ruinous & desolate place. And this befell in the yeare of our Lord 546. This scourge continued as is fore-shewed, Revel. Cap. 13. 5. by the space of 42. moneths, that is, three yeares and a halfe. For when the third yeare was expired, after this burning and utter ouerthrow of *Rome* done by Totilas, Belisarius, chiefe Captaine vnder Iustinian, began first to reneue the same, gathering together such scraps and fragments thereof as were left, and at last, to environ with a wall the plot or soile where once the old *Rome* stode, which is the verie same, where-with euen at this day that part which they call old *Rome*, is beautified.

10. Teias, who also was King of *Gothes*, is the tenth, who succeeded Totilas in the Kingdome, and veried or wasted *Italy* but a short time, seeing that little or nothing was left of that auncient Citie, neither was there scarce any print or marke left of the old *Romane* Empire. This man being taken prisoner by Belisarius, was caried vnto *Constantinople*.

Now touching these matters, if we begin to reckon the time from Alaricus, they were atchieued within the compasse of about 132. yeares: but if we begin, as others will rather haue it, at the tyme of Odoacer, they were 60. yeares, and some what more in doing.

Which points being thus made plane, we now perceiue and see, that God would not haue the kingdome of Antichrist ouerthrowne with worldly, or carnall weapons (as the scripture speaketh) but spiritually: that he will not cōtend with him with an yron Sword, but with the spirit of breath of

his mouth. Other earthlie and humane Monarches haue vsed earthlie and carnall weapons, both to the raising of themselves, and raising of others. So did the *Persians* ouer-runne *Assyria* with weapon and bloudie warre. And so againe did the *Macedonians* subdue the *Persians* by dint of Sworde. And so likewise did the *Romanes*, tame, and bring vnder the *Macedonians*. But the Lord who at first made and framed the whole world, by vertue of his word, who also sustaineth and ruleth the same by the power there-of, and will also raigne in his Church by the preaching of his worde: and lastly, who hath giuen vnto Christ a spirituall, not an earthlie Kingdome: will vse a spirituall sword, the effectuall preaching of the Gospell, for the foiling of his foes, euen as it is in *Zech. 4. 6.* and *Elay 9. 5.* For the saying of *Lactantius* is right famous, and most worthy of credite, which he hath in his fifth Booke, and nineteenth Chapter, It standeth with good reason, that thou shouldest maynteyne and defende thy religion with patience, or with death, whereby keeping thy faith sound and vpriight, thou makest it acceptable vnto God, and gaynest credit and authoritie vnto Religion.

And heere that maketh no iarre, which is sayd, *Psal. 2. 9.* that Christ should haue an yron Scepter, whereby he should crush his enemies in peeces like a potters vessell. For indeede that place attributeth vnto Christ such power and might, as against which, his most obstinate and mightie foes should neuer be able to resist: but yet it doth not properly or literally mention the meane or instrument, where-with the enemies of the Church shall be destroyed. For that must rather be brought to passe by the word of God, then with weapons: for the weapons of Christians, and of the Church of God, are spirituall (as *Paul* speaketh, *2. Cor. 10. 4.* *Revel. 19. 15.*) and not carnall or worldly.

Whether

Whether it be lawfull for Christians and such as professe the Gospell, to wage warre with the *Papistes*, in purpose to ouerthrow the kingdome of Antichrist, and to roote out his doctrine.

The 29. Chapter.



Et we are not hereupon to thinke as some haue done, that the outward vse of weapons is by the Gospell utterly condemned (as *Tertullian lib. De Idolatria & Apologetico*, *Lactan. lib. 5. cap. 22. & cap. 19.* make report.) Indee the *Marcionites* were of that minde: and euen at this day some *Anabaptistes*, haue renewed the same error. But, if so be that the partie be such, as may take warre in hand, it is not so of it selfe vnlawfull. And such a partie is the Magistrate, as appeareth *Rom. 13. 4.* *Luke 3. 14.* But here we haue in hand, to shewe the difference that should bee betweene Christs kingdome, and the kingdomes of this world. For as touching the kingdome of Christ, as it is of it selfe spirituall; so both the vse spiritual weapons, such as are the word of God, the power of the Spirit, and the light of the truth. But as for policie and earthlie kingdomes, in as much as they are to regard the commodities, and haue consideration of things belonging to this life, and are for that ende and purpose established: they do maintaine and defend themselves by outward weapons, by the Lords permission, yea sometimes by his expresse will and commaundement. And hence now ariseth, and falleth into this poynt, that famous and profitable question, so often handled and inquired after. Whether any man may at any time, in defence of the Gospell, put on armour, and bend the sword against the *Papistes* (who vndoubtedly are the state, say, and kingdome of Antichrist) and vse such weapons, as are called carnall, as wee reade to haue been done in *Germany, England, Scotland, Flaunders, and France*; yea and so practised

practised at this day. And this might seeme the deeper, and increase the more, for that Constantine the great, being now become a true and perfect Christian, did notwithstanding, and that by the counsaile and consent of all the Christian Bishoppes, take warre in hand agaynst Licinius, his fellowe and companion in the quarrell of religion: nameley, to the end he might giue ayd and releafe vnto the Christians, whom the other did deadly persecute. For they were compelled by Licinius, to sacrifice vnto Idolles, agaynst their consciences.

Now, I do not herein make question, touching the persons of the men themselves, whether Constantine might lawfully, in any respect, wage warre agaynst Licinius, or no, who was his fellowe-mate in the Emperre. For there is none, I thinke, that doubteth but he might, seeing he was a chiefe and high Magistrate as well as Licinius: and equals are not subiect the one to the other. But now I consider & reason of the cause of warre, whether to deliuer and set free the Christian profession from persecution, and to rennye Idolatrie, Constantine might iustly moue and wage warre. This question is somewhat intricate and doubtful: for it often troubleth mens consciences, and especially by meanes of this place of Paule: The Lord shall deliuey Antichrist by the breath of his mouth: for the better vnderstanding whereof, I must first make this distinction.

The endes of occasions of matters for which such enterprises are taken in hand: are not all of one force, nature, and degree. For some are proper, some accidentall. I call that a proper cause of occasion, whereunto the drift of our purposed determination and inducement tendeth, and that in such sort, as we seeme to respect it only, as though there were thereto assigned no other reasons, or inducements, that might leade vs thereto: as when a pined man eateth, the direct cause of his eating, is the taking of his hunger. Accidentall I call that, which concurreth and falleth out together, with the proper and principall occasion, but not directly or necessarily there-
fore

fore we do not at the first in our aduilement, as me especially thereat. For though that occasion were wanting, yet would we notwithstanding in hand with the action: as though delicate dressing were not added to the meat, yet would an hungry man fall to eating. Now by this distinction, if we hold and make vse of it, it will bee no hard matter to fit an answer, vnto the former scruple or doubt. For he that maketh warre agaynst the Papistes, or other Idolaters, or els agaynst the Turkes, or Heretikes, either he doth it chiefly and onely to take away their error and superstition; or else not: but, where-as other occasions and those iust ones, of waging warre, went before, the which he being a Magistrate had an eye vnto: it falleth out withall, that thale agaynst whom he is to proceede, bee Papistes, Idolaters, Turkes, or Heretikes. Truly, reformation of error and heresies, is not well sought for by force of armes: neither should the certaintie of Christian doctrine seeme to depend vpon the vncertaine issue and event of warre.

Therefore, neither Christ himselfe, nor his Apostles, do at any time teach, that force is to be vsed agaynst such as are not well affected to the Christian faith, as if that were a lawfull and readie way to take away their error. For looke what religion is embraced vpon feare, and dispersed by compulsion: the same is to be compassed rather Mahumetisme, then Christian profession. But, when as they that are enemies to religion, shall haue offered better iust occasions of warre: as, if either the Papists, or Turkes shall breake truce, and violate the conditions of publike peace: then it falleth out that the defence and maintenance of Christian religion, is ioyned with the quarrell of publike right and iustice, and so enforced agaynst the Papists, or Turkes, being aliaunts, and strangers from the profession of Christ, and Christianitie: but not in this respect for that they differ from vs in religion; but for that they are perturbbers and breakers of the publike quiet. And so it cometh to passe, that then and vpon such an occasion, weapons are iustly taken in hand, agaynst

agaynst such as are dissenting from vs in profession of the faith, but that is not in regard that they are Heretikes, Idolatours, or Papistes: but in as much as they are seditious, disturbers of ancient rule, and open enemies to publike peace. And this distinction and censure is certainlie most true.

And touching that of Constantinus Magnus, and of the warre that he had with Licinius, it is most certaine, that there had passed betweene Constantine a Christian, and Licinius an Heathen, certaine covenants and leagues for the maintenance of the peace of the Common wealth, and those solemnely ratified, by the consent of both parties: as Eusebius reporteth in the life of Constantine the great. The which conditions, seeing Licinius was the first that brake, when agaynst expresse covenante, he fell to persecuting the Christians: wee cannot make doubt, but that vpon very iust occasion, warre was waged agaynst him. For among those conditions this was a principall one; that y Christians might freely make profession of their religion, throughout the whole Emperre of Rome; that their meetings should be approued as lawfull assemblies: and that neither Constantine nor Licinius himselfe should stirre by persecution agaynst the Christians, in regard of their faith in Christ. Seeing therefore, that this first and chiefe point of their league and common agreement, was afterwarde treacherously violated and broken by Licinius, Constantine did iustly and vpon good ground moue warre agaynst him, but not as being an Idolatrous King, as to the ende to redresse his error which he heald of Christ: but to the ende that those publike covenants, and knowne lawes of the Emperre, and peticular conditions agreed vpon betwene them, should bee kept in force, being it was not lawfull for either of them to violate the same. Other people and Nations haue done the like, who in that respect are sayd to haue waged warre for the Gospels sake. For there were at first certaine covenants drawne, and publike lawes made, and after proclaimed, by consent of both parties, for the peace, and safetie of the whole kingdome: wherein,

wherein, among other things it was expressely provided for; that the Christian religion should not be disturbed, put out of place, or stoppt, and that no man should by any, be molested or sustaine wrong for that quarrell. The which point of truce and league, in as much as after wards it was not kept by the Papistes, but openly violated by them: hereupon those greivous warres, which are called deavlie and ciuill, are stirred vp: and so, most lawfull it is to persecute the Papistes with fire and sword. Now by this that hath been spoken, it plainly appeareth vnto all men; that those warres of the Papistes, which they call Cruciadas, being taken in hand only for the establishing of their religion: are damnable and detestable. The which Martin Luther did very worthelie obserue, and publish.

^a Who should for a principle, that *Fides non est seruanda cum hereticis* by heretikes, vnderstanding true Christiā.
^b Inquisition.

That the kingdome of Antichrist shall at the last be quite taken away, by the last comming of Christ.

The 30. Chapter.

But let vs returne vnto Paule, and to the ouerthrow he reporteth of the Antichristian kingdome, from whence my discourse hath somewhat digressed. Paule therefore (speaking of the rooting out of that unhappie state) addeth, and with the brightnes of his coming: that is, the comming of Christ. What these wordes should signifie, diligent search hath been made: For some thereby vnderstand the publishing of the Gospel, because that when Christ doth notably appeare, when his Gospell and doctrine is publishd, In so much as in their opinion, the comming of Christ is then sayd to be, as often as his kingdome is made knowne and shineth by the preaching of the worde. Some again take this appearing and comming of our Lord, in such sence as Paule often speaketh, namely, for that last comming of Christ, which is mentioned in the Creede, and is

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present by Paule, 1. Theff. 2. 19. & 3. 13. So that they understand this place only of the last appearing of Christ, and not of the preaching of the Gospell. And truly this iudgement seemeth unto me to be the truer. For it is strengthened by an other like place of Paule. Tit. 2. 13. And agayne, it is confirmed and made plaine by that addition and difference, which Paule ioyneth to it. For here mention is not made of euery coming of Christ vnto vs, but only of that which is bright and glorious, whereof the Scripture speaketh: which shalbe then when Christ shall appeare to bee iudge of quicke and dead, and to shewe himselfe to bee the true King and Lord of all. The which his coming is therefore called bright and glorious. And, The day of the Lord, and his coming from heauen, 1. Theff. 1. 10. & 1. Cor. 1. 8. And lastly, it is defended by the very euent of things, which is a right exposition of this Prophecie. For, if we shall say, that immediately vpon the first glimmering and preaching of the Gospell, the kingdome of Antichrist should bee ouerthrowne, and cleane turned vnder-side downe: the Prophecie will be found false. For it is now somewhat long since the Gospell hath been preached: and yet notwithstanding wee see the sayd Antichristian kingdome not cleane taken away: nay, it standeth in strength and flourisheth vnto this day. But if wee shall understand these wordes of the last coming of Christ: truly then this Prophecie shall appeare to be most true. For then, at least the power and tyrannie of Antichrist shall cease, & be whollie and utterly abolished. And herein Austin (*lib. 18. De Cinitate Dei cap. 4.*) was of the same opinion with vs, who saith: That euery in the last iudgement Antichrist shal be put to confusion, and that in the Lords owne presence. And yet I do not doubt, or thinke otherwise, but that the more sincerely, and abundantly the word of God shall be preached: much the sooner shall Antichrist bee diminished, and brought from his state. But here Paule speaketh of his fall and small ouerthrow, and not of a certaine shaking, and weakening of him.

Thus

That the kingdome of Antichrist was to bee broken and brought vnder foote, by parts and peccemeale, and not at once or in a short time.

The 31. Chapter.



Of the former discourse these three things are to bee gathered by vs. The first, that the kingdome of Antichrist is to bee cast downe by moments, or by little and little, and not at once and altogether: or, as they vse to say, at a choppe. For as the Emperre of Rome, (whereof this is a resemblance) was defaced by peccemeale, as I haue shewed, and as is taught in Dan. 2. 44. So also must the Image thereof bee brought lowe by a little at once. And for this cause it is that the Lord will haue it so, least if it should be lated in the dust on a sodaine, there would too great a feare and astonishment possesse the hearts of men, whereby they could not bee able to take due regard and consideration of so great a worke: neither could they so well conceiue that the same was brought to passe by the hand of the Lord, and by the power of his worde, as now they do, when things are wrought by leisure, and when themselves do marke and perceiue by what meanes they are brought to passe. Thus much for the first.

That there is no corruption of Christian religion prophecied of, which should succede this kingdome of Antichrist.

The 32. Chapter.

Secondly, this is to bee obserued, that the kingdome of Antichrist shall stand and continue to the ende of the world, although not in so good plight, power, and flourishing

rising; estate, as sometimes it was, and as yet is: yet after a sort, it shall holde by the head. For whereas Paule saith, that it shall bee spoken to Quivers at last, at the glorious and last coming of Christ: surely me thinketh wee may gather, and that directly on the contrary parte, that GOD hath given unto Antichrist a time to raigne, even unto that last time of the world. Happy there are indeede which prognosticate, I knowe not, of what other kinde of disease, and state of religion; which should be in the world, and of an other kinde of corruption in Christian religion which should insue, but such an one, as is dicke from Poperie. For they imagine that Poperie shall faile, and that an other kinde of Apostacie or perfection (but of an other stamp) shall succede. But I like not this. For although it bee true that this tyrannous state is to bee pluckt downe by parts, and as you would say by gabels, and by falling away of severall Provinces: yet shall there alway remaine in the worlde, some fourme and print of the Popishall State: as it seemeth to me, wee easily may and ought to gather out of this place, of Paule. And this my sentence is confirmed by a plaine prople taken out of the Revelation, Cap. 19. 20. & 21. 10. For there, after Iohn had prophesied of the Beast that was taken and cast into the lake of fire; and agayne, of the false Prophet that was slaine (both which he plainlie represent the kingdome of Antichrist:) there is by and by vpon the same mention made of the last resurrection. Wherefore, there is neither speach of any Angell, nor of any pestilent annoyance, that should be looked for to remaine in the worlde, after that the false Prophet was once slaine, that is, after the Antichristian kingdome was destroyed, but only either life or death eternall that should ensue.

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Whether besides the fourth and Romane Monarchie, there remaine any other, a fift, to be erected, where a verie hard place of Daniell is expounded.

The 33. Chapter.

Thirdly, and lastly, that which out of the former discourse is to be gathered, is this, that here-after there remaineth no other Monarchie to be erected in the world, after time that of Rome, and this Image thereof, (that is the Romane Antichrist) is decayed: and so we may see, that what-so-ever was to come and fall out, from the first beginning of Monarchies, unto the ende of the world, was made knowne before-hand unto Daniell, Cap. 11. There fore vpon the ende and accomplishment of those things which are spoken of in that Chapter, immediatly, the last resurrection is not onely mentioned, but also the estate and condition thereof, to the great comfort of the godly, is described, Cap. 12. And yet should not the faithfull in regard hereof be the more slack in assaunting the kingdome of Antichrist, as though their labour should be frustrate, and to no purpose. May assuredly, their indeavours shall take good successe, and by little, and little, they shall cast downe that, which God would not haue to fall at a moment, or without one blow. Therefore they that do either sincerely preach, or faithfully embrace the Gospel, do dayly grinde, waste, knap off, and to be short, they alwayes diminish some-what of the Antichristian kingdome. But against this our third and last collection, that seemeth to be objected which is in Daniell Cap. 11. vers. 40. and those that follow, which are these.

40. And at the ende of time shall the King of the South push at him, and the King of the North shall come against him like a whirlwinde; with Chariots, and with horse-men, and with many Ships: and he shall enter into the Countries, and shall ouer-flowe, and

pasſe through.

41. He ſhall enter alſo into the pleaſant land, and many countries ſhall be overthrowen: but theſe ſhall eſcape out of his hands, *Edom*, and *Moab*, and the chief of the children of *Amon*.

42. He ſhall ſtretch forth his hand alſo vpon the countries, and the land of *Egipt* ſhall not eſcape.

43. But he ſhall haue power ouer the treaſures of Gold and Siluer, and ouer all precious things of *Egipt*, and of the *Lybians*, and of the *Black-Moores*, where hee ſhall paſſe.

44. But the tidings out of the *Eaſt*, and the *North* ſhall trouble him: therefore hee ſhall go forth with great wrath, to deſtroy and roote out manie.

45. And hee ſhall plant the tabernacles of his palace betweene the Seas, in the glorious and holic mountaine: yet hee ſhall come to his ende, and none ſhall helpe him.

This place of Daniell, if any other be, is doubtles, verie intricate and obſcure. Wherby it hath happened, that the iudgements of expoſitours, haue bin diſcrepant and diuers among themſelues. For ſome expounde it ſo, as that they refer it vnto *Tigrenes* and *Mithridatis* who made inuaſion vpon the *Romane* Empire. Some againe had rather refer it vnto *Antiochus*. And againe ſome vnto *Pompey* the great, and *Julius Caſar*. But, there bee many things which will not admit of any of theſe interpretations. The latter writers, refer it onlie to the *Kinges of Aſia*, and *Egipt*, who are ſpoken of in that chapter. The which iudgement, and interpretation, as I doe not ſurelie reiect: ſo am I withall reſolute in this, that thoſe two Empires are types, and figures to the Church, of ſuch things as ſhoulde befall, euen after the comming of Chriſt. Therefore this is mine opinion: firſt that thoſe two Kingdomes (whereof Daniell ſpeaketh in the laſt place) are neither ſaid ſhoulde be Monarchies, neither are they to called, but onlie kingdomes: the which two, ſhall ouerturne, at what ſoener ſhall bee left remaining, of the *Romane* Empire in the South

South and Eaſt. And of theſe two Kingdomes or Kings, the one, ſaith Daniell ſhall come out of the South, the other from the North. And this Northerne fellowe ſhall ſtrike the greater terrour into this ſaid Monarchie. Yet both theſe Kings, or Kingdomes, ſhall with ſhippes, Chariots, and Horſemen, that is, by ſea and land, aſſaulte the fourth Monarchie; and the remainants thereof. And againe, either of theſe Kings ſhall ſucceſſiuelie, one after an other, lay hold vpon *Egipt*, that is, ſubdue the ſame, and thereof poſſeſſe great treaſures of Gould and Siluer. Laſtly, they ſhall poſſeſſe *Lybia*, that is, the Region of *Cyren*, and *Ethiopia*, which is *Arabia*. Theſe pointes therefore I take to be uttered by Daniell, as indifferently touching, and concerning both the ſaid Kingdomes, but not reſpecting the fourth Monarchie, and Kingdome of the *Romans*. Afterward, in the 44 verſe, theſe two kingdomes are compared together, and that of the South is ſaide ſhoulde be diſturbed by that of the North, which lieth Eaſternlie. So that the Southerne Kingdome ſhoulde be in time the firſt, and that of the North the latter. And as for both of them, they ſhoulde pitch their tents betweene two Seas, and the holic hill, that is towards *Iudea*: but in the ende, they ſhall come to their ende, and ſmall deſtruction, and none ſhall peald them ſuccour.

Theſe things are thus ſet downe in Daniell: the which if we doe vnderſtand as ſome doe expound them, of *Pompey* and *Caſar*: they are then moſt obſcure and darke, and nothing agreeing with the courſe of things that haue happened. But being vnderſtood as I haue directed, then are they moſt plaine, and agreeing with the iſſue of things that are done. And to begin withall, theſe things can at no hand bee referred to the *Romans*, becauſe they were firſt made poſſeſſours of *Lybia* and *Affricke*, before they ſet foote in the holic Lande, that is *Iudea*: (for ſo ſaith Daniell according to the manner of his time, call that Region, as alſo their Neighbour and people, bordering vpon them by their peculiar names, ſuch as were well knowne in thoſe dayes: the *Ammonites*,

Ammonites, and *Moabites*, although his prophetic tendereth unto those times; and those things, which he fore-sheweth should then be accomplished, when as neither *Judea* should be called the pleasant land, nor the *Ammonites*, and *Moabites*, should be feared by those names: which point, we are to observe, least otherwise these titles do trouble vs, and least we thinke that those things where-of Daniell speaketh, were to be taken, and then only to be fulfilled, while both *Judea* has as yet the promises of God, and the *Moabites* were knowne by that name or title. He speaketh therefore of those Regions but in that manner, and with such names, as where-by in those daies they were knowne to the *Jews* to whom he writeth. But yet the things, which he fore-telleth, were then to come to passe, when as neither *Judea* was any more the place of Gods rest, nor the house that contained the people of God, the which at the last fell out and came to passe, after the Gospell was once published, and Christ had suffered death.

This mine opinion is hereby confirmed, for that he speaketh of such things as should fall out in the latter daies, that is, in the last age of the world; after the accomplishment where-of, the *Apoc.* 11. in the Revel. 10. 7. telleth of no time that should succeed, that is, after the fulfilling of these things: there is no time prefixed or set downe by the Spirit of God, which we should looke for. For after the voice of the seauenty Angell, the mysteries, or hidden things of God, which are reuelled in the Prophets, especially in this place of Daniell, Cap. 11. vers. 40. and so forth to the ende of the Prophecie, are to be finished. And so do I vnderstand the words of Daniell, At the end of time, Cap. 11. 40. as also, Cap. 12. 9. & 1. that in the last time, and as you would say, the last age of the world, there should these two last Kingdomes spring vp, which here he describeth and pointeth out, where-of the one should rise out of the South, the other out of the East & North. And these two shall, (as I said,) quite ouerthrowe, what-so-euer shall remaine in the South and North-East of the fourth Monarchie, that is, of the *Roman Empire*, the which

which they shall distresse by Sea and Land. True it is, Daniell speaketh of both these new Kingdomes together, joining them, (as it were) in one word: because he doth but only glance at, and briefly shew by a storie farre distant from his time, and the same very obscure, whereas notwithstanding, they should be seuered asunder both in time and place, where-of the one should arise first, and the other after, as appeareth out of the very text. And that this my iudgement is true, it appeareth hereby; for that afterward these two Kingdomes, are compared together, as distinct and diuers, as namely being two, whereof the one is sayd should ouerthrow the other; to wit, that of the North-east should vanquish the Southern, the which also it selfe should in the end meete with his end and ruine. Lastly, whereas Dan. saith ver. 45. *Lehar tschub-Codsch* In the glorious and holie mountaine: he pointeth out a place, namely *Judea*, as Zech. 14. 4. Therefore those two Seas, within the which those two Kingdomes should pitch their Palace, Pavilion, or Seat royall; are set out by Daniel, and are sayd to be not Westerne Seas, such as are the French, the Italian, the Adriaticke, or the Spanish Seas; because they bend not towards *Judea*: but they are more Easternly, running along all that coast which lieth betweene the *Syriack*, or *Aegan*, and the red Sea. For those two Seas do border out the bypper Countries, and lie towards *Serrie* (as euery man may easilie perceiue by Cosinographie.) And to make short, *Asia* and *Syria*, are sayd to be all that region; wherein the Lord fore-telleth these two Kingdomes should arise, which shall bring to nought the remainders of the *Roman Monarchie*: whereof the one should rise in the South, towards the East and North-east. For so do I referre indifferently unto either of these Kingdomes, that which Daniell uttereth in the singular number. Therefore those two shall ouerthrow the fourth Monarchie in those places where they shall pitch their tents; and in that part of the world which is contayned betweene those two Seas; namely, that called *Aegan*, or *Syriacum*, and the red Sea; or *Ethiopicum*, lying by South,

East, and North. Now, it was very behouefull that the seat
or soyle of these two kingdomes should bee set downe, and
withall that it should bee exprest of what Seas this Pro-
pheticke should be meant; (because that *Rome* it selfe is situa-
ted betwene two Seas; which notwithstanding in this place
of Daniell, is in no case to bee understood; and many places
there are in the world which are inclosed within two Seas:
as *Greece*, *Peloponnesus*, *Pontus*, and *Asia* the lesse) least
therefore this speech should bee doubtfull and past finding
out: he hath described the whole coast of those Countries by
the soyles that front the same, and by the Seas that are ad-
ioyning. And againe, the very knowledge of Geographie
doth shewe in what coasts, and places of the world this our-
thowe should bee performed by these two Kings or King-
domes that should arise: not assuredly in the West shall this
ruine of the fourth Monarchie be brought to passe, but in the
South and North, or rather North-east.

For, as for the Romane Monarchie, it had (as I haue said)
two principall heads: the one lying Easterly at *Constanti-
nople*, the other Westerne in *Italie*: whereupon the Empe-
rours themselves did so deuide the iurisdiction among them,
that the one should bee Emperour and keepe his residence in
the East, the other in the West.

And so also doth the Scripture make the like deuision.
Zech. 14. 8. That portion and head of the Romane Emperre
that I called Easterne contained at whatsoeuer the Romane
Monarchie had lying in the Southerne regions, in the East;
among the *Scythians*, or the Northerne people dwelling
somewhat toward the East. And that other Westerne or *Ita-
lian* Emperre, possessed all the other Provinces. Now, this
Italian Emperre was ouerthrowne by the *Goths*, and *Van-
dals*, as I haue shewed before, and that long before the ouer-
throwe of the Easterne, almost six hundred yeares. But as
for the Easterne or *Constantinopolitane* Emperre, which re-
mained of the Romane Monarchie: it was long after, name-
ly, about the ende of all things, and in the latter and olde age

of

of the world, somewhat shaken by the *Saracens*, and at last
cleane shuered by the *Turkes*. And undoubtedly, in mine opi-
nion, these bee those two Kings here spoken of by Daniell.
Whereof the one came out of the South, namely the *Sara-
cens*; the other from the North-east, to wit, the *Turke*. And
these two people or Nations, the *Saracens* and *Turkes*, did so
spread and ouer-flowe vpon the face of the earth (as Daniell
speaketh, vers. 40.) that they cleane trampled vnder-foote
whatsoeuer remained of the fourth Monarchie, either in the
East, North, or South, the whole Westerne part being by
others long before ouer-rune: In so much as in all *Asia*,
Syria, *Pontus*, *Egipt*, there doth not now so much as a print,
or the least marke appeare of the maiestie and power, which
the Romane Emperre once sustained.

And touching the ruine and ouerthrowe of this peece or
part of the Romane Monarchie, or rather of this that lay
Easterly, than of the other occidentall Empire: God would
haue it fore-shewed by Daniell to the *Jewes*, because the peo-
ple that inhabited the Easterly head of the sayd Romane
Monarchie, were better knowne to the *Jewes*, then those of
the West, which dwell beyond the *Syriacke* Sea, and so were
remoued farre off: neither had they as yet done any harme vn-
to the *Jewes*. As for the ouerthrow of the *Italian* or occidentall
Empire, it is plainly reuelled in the *Apoca*. So that by com-
paring of both these together, I meane of Daniell and the
Reuelation, we haue made knowne vnto vs whatsoeuer con-
cernes the decay, either of the orientall and *Constantinopoli-
tane*, or the occidentall and *Italian* Emperre, or whatsoeuer
else is behouefull for vs to know for our comfort touching the
state of the world, either in the East or West parts, euen to
the end thereof.

Now let this mine exposition be compared with the euent
or issue of things, which is the best interpretour that can be of
diuine Prophecies, neither can the Spirit or true Prophet of
God report an vntroath. This is it therefore which I affirme
(which both is true and hath testimonie from stories) that

Constantinopolitane or Easterly head and Emperre, which remained of the fourth Monarchie, was first impouerished by the *Sarracens*, in that part of the North which looketh towards the East: but afterwards being made to stope, (as more shewlie handled by them and brought to a low ebbe) it was quite dashed and defaced by the *Turkes*.

We know by the Romane histories, that there were death and continuall warres betweene the Constantinopolitane Emperours and those of *Parthia*, and after with the *Persians* who did succede the *Parthians*. For after the death of Alexander the great, when as for a while the *Parthians* had liued under the obsequance of his successours, namely, the sonnes of King Seleucus: they then began, under the conduct of Arsaces, by plucking their necke out of poke, to enfranchise them selues into libertie, and to reare vp a kingdome among them, calling the Kings of the *Parthians*, *Arsacides*, after the name of their first Capitaine. These reigned vnto the time of Alexander sonne of Mammæus, Emperour of *Rome*, and to the fourth yeare of his kingdome, which was in the yeare after the birth of Christ 228. In which very yeare one Artaxerxes a *Persian*, killed Artabanus King of the *Parthians*, the last of the race of the *Arsacides*. This man therefore snatching to himselfe the Emperre and kingdome of *Parthia*, conueighed it vnto *Persia*. And the posteritie of this Artaxerxes and *Persian* Emperre, continued vnto the daies of Heraclius the first, Emperour of *Constantinople*, which was in the yeare of Christ five hundred thirtie five, and so lasted in the whole almost three hundred twentie nine yeares. About this time now began the kingdome and Emperre of the *Sarracens*. For in the daies of Heraclius and Mahumetes reigned Syrochas the last *Persian* King saue one: at whose hands Heraclius by composition, recovered whatsoever his Auncelours had at any time before taken from the Emperre of *Constantinople*. So these two kingdomes of the *Parthians*, and of the *Persians*, which mutually succeeded each other, were terrible indeede for the time, as appeareth by histories, vnto the Romane Monarchie,

Monarchie; and to the Constantinopolitane Emperours: but yet they neither sacked, nor greatly shaken the Easterne, or Constantinopolitane Empire: nay, the Emperours of *Constantinople* heald it out lustely with them at euē hand, and stoutly made their part good against them. But the first batterie that made the said Constantinopolitane Empire to stope, was (as I said) in the East, South, and North, perforce by the *Sarracens*, who make the first of those two Kingdomes, spoken of by Daniell, which was to rise from the South, and so spread it-selfe ouer the face of the earth, in such sort, as it should assaile the fourth Monarchie, both by Sea and by land, in *Asia*, *Syria*, and the North-East. And in truth, the *Sarracens* did so fore annoy the said Easterne Empire, that it was neuer able afterwards to recover it-selfe, but began there-upon by litle and litle to dröpe and drop away: for they with great expedition, euē like lightning, ouer-ran *Syria*, *Cilicia*, *Cappadocia*, and *Mesopotamia*, all which prouinces, they puld and posselt from the Constantinopolitane Emperours: where-in, the verie words which Daniell vseth, Cap. i. 40. speaking of the Kingdome of *Sarracens*, are to be obserued. This nation (saith he) shall come and shall overflowe and passe ouer, and shall speedelie ouer-runne the countries of the East and South: for so was it perforce by them, after a verie strange and miraculous manner, and with wonderfull expedition (as the words of Daniell being ioined and set together, do purport) like vnto that speech of Iulius Cæsar, I approacht the place, I viewed it well, and got the field: as if they did flie, and were not stopt in their passage, either by defended Cities, or depth of Seas, or force of men: for within the compass almost of threescore yeares, the *Sarracens* became possessours of all the East, as also of *Egipt*. Again, they ouer-ran all *Affricke*, and lastly, tooke view of *Spain*, & of whole *Fraunce*: only the westerne people (excepting only a part of *Spain*) these *Sarracens* did rather assay then subdue the: but as for those of the East and South, which pertained to the *Constantino-*

politarie Empire, by force and armes they made a plaine conquest of them, and heald them in subiection, as namely, *Aegypt*, and also *Lybia*, which is *Cyrene*, where-in for a great space they bare rule: in so much as at that time the *Sarracens* hauing slaine *Hormisda*, the last King of the *Persians*, defaced utterly the mightie *Persian* Empire. They also made invasion upon *Iudaea*, and that pleasant land, which *Daniell* rather the place of desire, and grievously afflicted the same, for as then was *Iudaea* subiect vnto the christian Emperours, to wit, those of *Constantinople*. In such sort, as they heald the same in their possession a long time as they did *Aegypt*, and enioyed the gold, silver, and all the treasures that were to be desired of those nations by the space of 102. yeares, and vnto the yeare of our Lord 1051. what time they were themselves vanquished by the *Turks*. Nowe that the *Sarracens* are a Southerne people, there is no man that is ignorant. Thus therefore standeth that which *Daniell* affirmeth of the first kingdome, which should ouerthrowe the *Romane* and fourth Monarchie, and that in the East and South. And this tempestuous sturte happened in the world, and came from the Southerne coast there-of, where-as the Countreies of the *Agarens*, or *Sarracens* do lye.

Further, this kingdome of the *Sarracens* pitched his tents betwene those two Seas, the *Syriacke*, and the red Sea, where-of *Daniell* speaketh: for they kept their princely pal-laice, and chiefe prouinces in that part of the world, which is inclosed within these two Seas. And where-as heere obiection is made, that the *Sarracens* had two Emperiall places of abode, the one at *Babylon*, the other in *Cairus*, which was *Memphis*, a Citie of *Egypt*: it maketh no matter. For the chiefe and principall regions of their Empire, lay in that coast which is inclosed with those two Seas. Againe, their chiefe kingdome and longest regiment was in *Syria* and *Arabia*, which by *Daniell* is called *Ethiopia*, where is the Citie *Meschin*, and the temple or sepulchre of that abominable *Mahomet*.

But

But now we are to talke of the *Turks*, to the end that this whole place of *Daniell*, which no doubt is verie darke and obscure, may be made manifest. For these make that second Kingdome, which was to rise out of the North-East; and which utterly brought to nought the fourth Monarchie in the East, South, and into the other regions, which were enuironed with the foresaid Seas: which also set foote into *Egypt*, oppressed *Iudaea*, and enioyed golde, silver, and the pleasant things of the whole world, by the space now almost of 300. yeares. These therefore wasted by Sea and land, with wonderfull successe the Easterly head of the said fourth Monarchie. And these also pitched their tents, and kept their chiefe Pallace & place of residence in that part of the world, which is inclosed within these two Seas, where-of I haue spoken, about the hill *Taurus* and *Syria* of *Damascus*, before the coming of the *Tartarians*, and before they had surprized *Constantinople*. For in that part, at first, the greatest part of the *Turkish* Empire was established. Now there is none that maketh doubt that the *Turks* are risen of the *Scythians* that dwell in the East. And these were more terrible to the *Romans*, then were the *Sarracens*, as also *Daniell* describeth, who also are reported should succede, and in time to come after the said *Sarracens*: for the kingdome that is said should come out of the North-East, is spoken of by *Daniell* in the second place. And this prophetic agreeeth with the storie of things done: for the *Turks* did suppress the Empire of the *Sarracens*, at what time they were by *Hormisda* King of *Persia* stirred up and allured out of their countries: and afterward (which also *Daniell* fore-told should come to passe) they were made fellow-partners of the Empire, by *Mahomet* the *Sarracen*, being Sowdan of *Persia*, *Sogdiana*, and *Media*, because he was not able to match in power with *Calipha*, the *Saracen* of *Babylon*. Thus therefore the *Sarracens* being set by the saddle, the *Turks* enioyed the Empire, and reigned in *Asia* & *Syria* full out the tearme of 192. yeares, but afterwards, being molested by the *Tartarians*, and *Assumbeans*, Kings of the

the *Partians*, their power was some-what appalled, and almost brought to the last cast. After that, in the reare of our Lord 1300, under the raigne of Romanus Diogenes, Emperour of *Constantinople*, the house of *Ottoman* restored the Turkish Empire to his former dignitie, the recoverie where-of, was the full and small overthrowe of the *Caiterne* and *Constantinopolitane* Empire. So, the boundes of the Turkish Empire, are now become the very fauons, which were the limits of the *Orientall* Empire of the *Romanes*, but as for the *Occidentall* and *Italian*, he shall neuer lay his fingers on it, because this portion of the fourth Monarchie, belongeth to the *Rouel*: Cap: 13. 12. 13. &c. to be allotted vnto Antichrist. And where-as it is further added in *Daniell*, ver. 45. that none should become an helper either to the *Sarracins*, or to the *Turks*, experience hath proued it true: for God did so raise up, and aduance these Kingdomes, as that they were not holpen by the power or assistance of any other forraigne nation, (nay, they were rather hated of all others) but they stood and rested vpon their owne owne aide and promising; wherin the worke of God appeareth the greater, by the swift and suddaine destruction of these Kingdomes. And it is sayd of *Ismaell*, *Genes* 16. 12, of whom no doubt the *Sarracins* are descended. His hand shall be against euery man; and euery mans hand against him: he shall dwell in the presence of all his brethren.

To conclude, where-as the last obiedion is made out of the *Reuelation* 20. 8, touching *Gog*, and *Magog*, which should conspire with the false Prophet: I confesse I am as yet ignorant what Nation is thereby signified. Certaine it is, that *Gog* is a proud people, such as are all the enemies of *Christ*, and of the Church: and this manner of speech is taken out of *Ezech* 38. & 39. And as for *Magog*, it appeareth he came of *Iaphet*, *Genes* 10. 2. and 3.

That

That the enlarging of the kingdome of Antichrist

was (in imitation of *Christ*) to be performed by these two meanes especially, namely, the publike preaching of a kinde of doctrine, and the vaunting shew of diuers miracles.

The 34. Chapter.



Now followeth the sequent head of this discourse, to wit, by what signes and meanes Antichrist was to establish and hold his outrageous power and tyrannie. We haue already taken viewe of the wayes where-by he attained the same. It pleased the Spirit of God, that these points should be severally handled, to the ende that the godly should be lesse offended, when they see them accomplished, both because they are brought to passe by the will of God, for the triall of the faithfull, and againe their coming was fore-tolde, to strike the greater terrour into the hearts of the wicked.

Now *Paule* telleth vs here, with what aides and supporters this kingdome was head by and strengthened, the which he maketh to be of two sorts, the one, chiefe and principall, as, the working of *Sathan*, and that, mightie and effectuall: the other, inferiour, as seruing to the other, which he calleth Signes, and wonders: but with-all he addeth, what manner of ones they should be, namely, Lying: and againe, to what ende they tended, to wit, to deceiue men, and hold them in all wickednesse and errour. All which points containe in them both singular comforts, and profitable considerations & fore-warnings of those things which afterward ensued. And touching the matter of consolations, assuredly they are most sweete and behouefull, seeing there can nothing moze acceptable be reported, then that all those things which are done against the doctrine of *Christ*, (and that to the great admiration of men, in such sort, as that they should learne them Miracles and Wonders) are notwithstanding nothing else

but detestable practises of Sathan, and false miracles. And as for soze-warnings, this place is also furnisht with such, where-by men are enabled to perceiue how it cometh to passe, that all the world is so easily drawne into that error. For where-as some do indeede obserue the same, they wonder and are astonied, maruelling how such a thing could so easily be brought to passe. And in the end, thus they resolute vpon the matter, saying, except the religion of Antichrist (which indeede is nothing else but a flat blasphemie) were the true doctrine of God, it would neuer haue bin so easily receiued, nor established vpon such a suddaine: but the aunswere is easie. God had soze-tide that all these things should thus come to passe, and that he would giue such power vnto Sathan: the which prophesie, and with-all, iust iudgement of God, could not but be accomplished. Now, why God would haue it so, and that vpon verie iust cause, the reason shall be after rendred.

And to the ende this mine assertion might be throughlie strengthened, I haue to alleadge a place very like vnto this, out of Math. 24. 24. And againe another which is in Reuel. 16. 14. And lastly, the example of the Magicians and Enchaunters, which resisted the truth, as Paule alleadgeth, 2. Tim. 3. 9. all which do make plaine by what meanes the enemies of the heauenly truth haue alwaies withstode the same, so that we are not now to thinke it strange, if this verie practise be ascribed, to the pollicie of Antichrist and Sathan, (who hath in hand to worke this whole myserie of iniquitie) and to the sleights which he useth in mainteining this his kingdome against the doctrine of Christ, and indeede, reason it-selfe doth peeke no lesse. For seeing that the kingdome of Antichrist, is in truth, a verie deppauation of the kingdome of Christ, but yet an imitation of the same, it must needs be, that as the kingdom of Christ is upheald by these two things especially, to wit, the doctrine of the truth, and the power of Gods spirit, as Paule witnesseth, 1. Thess. 1. 5. So the kingdome of Antichrist hath to oppose other two things, namely,

his

his errors against sound doctrine, and his myracles or workes of Sathan, against the myracles and power of the holie Spirit, that he might cast a myt before mens eyes, and handle the matter so as he might be taken for Christ him-selfe. For so at last doth he easily obtaine so much, as that he is reputed for verie Christ, when as he maketh open shewe of the verie workes of Christ, of his doctrine and myracles, and like a wicked wretch treacherously counterfaiet the same. Therefore in stead of the truth, Antichrist hath nothing else but lies & wicked error (wherein he doth iniurie to God) in stead of the power of Gods Spirit which worketh miracles, he blurteth out his wonders. For Christ sending his Apostles, ioyned these two together, Mark. 16. 17. &c.

And first where-as Paule saith, that the comming of Antichrist should be by myracles: the word Comming, is to be referred not to his first appearing, but to the whole strength, furniture, frame, and maintenance of the said kingdome: for, these wordes, his comming, signifie thus much, his establishment, stay, and ouer-spreading power, shall be atchieued by the meanes and force of Sathan, working miracles. Which two points haue indeede lustely enlarged the state of Popery, and with-all, they do very liuely point, and paint out the same vnto vs. For what is more common or vsuall among them, then this vaunting of infinite myracles: and what one thing do they more earnestlie byge and seeke for at our hands? Aluredly the *Turkes*, and followers of Mahomet rose at first by hatching a new kind of wicked doctrine, but as for myracles, they neither boast that them-selues did euer perfourme them, neither do they require such at the hands of others. But as for the Papists, they repose the top and toe, the But, and marke, and assured anchor-hold in the matter of myracles: and hence is it that they so crake of them with such open mouthes, and cast them in our teeth: so that Poperye can not be better described vnto vs, nor more plainely descriphered for the verie kingdome of Antichrist, then by this speache of Paule.

*Who be those three Spirits, where-of mention
ismade in the Reuelation, and are said to be the
chiefe ministers of the Antichristian kingdome.*

The 35. Chapter.

By the former exposition, it is easie to be knowne (I meane so farre-forth as concerneth this place of the Apocalypse) what those three Spirits do signifie, which are sent by the false Prophet vnto all the Kings of the earth, to plant and establish his kingdome. And they are said to be like vnto Frogs, but the place it-selfe is in the 16. Chapter, verse 13. 14. which are these.

13. And I sawe three vncleane spirits like Frogs come out of the mouth of that Dragon, and out of the mouth of that Beast, and out of the mouth of that false Prophet.
14. For they are the Spirits of Devils, working myracles, to goe vnto the Kings of the earth, and of the whole world, to gather them to the bartell of that great day of God Allmightie.

Some in expounding this place, do thinke that this number of three is put downe (as set & limited) for that which is uncertaine & infinit, as it is spoken in Salomon, A three-fold coard is not easly broken. Therefore in their opinion these three spirits are euery spirit stirred vp & sent abroad by Satan for the maintenance of this kingdome of lies, such as infinite numbers of mē, & claw-backs of Antich. haue bin, both liuing as yet, & dead long since, such as was Eckius, & others, who defended the same with toth & naile, and promoted it to the vtmost of their power. But others seeme to come nēer to the true meaning of this place, for they take regard of this number of 3. as indeed it is to be obserued: but yet they do not fitly pough restrain the same only to Diuines, or Sorbonists to Ponks, and

and professors of the *Decretalls*. For my part therefore hauing aduisedly weighed and considered of all things, I take these three Spirits, to distinguish three chiefe and principall degrees and conditions of men, by whom, as it were by Legates and choise instruments and especiall Patrones, both Poperie it selfe and the whole kingdome of Antichrist was at first framed, erected, and enlarged, and whereby euen to this day it is cherished and maintained. For whereas Christ had for the publishing of his kingdome these three especiall degrees and orders of Ministers, to wit, Apostles, Doctors, or Euangelistes and Bishops: So Antichrist hath on the other side his Cardinals, Schole-men and Bishops.

The Cardinals of Antichrist wil needes seeme to resemble and be answerable vnto the Apostles of Christ, whose power is to stretch to euery corner, and not to be limited within the precincts of any one Countrey. And as touching Doctors and the first Euangelistes, which at the beginning of preaching the Gospell, were inseperable companions of the Apostles: they are matched (a Gods name) with the Schole-men (as they are called) that is, the whole rabble of Sophists, and order of Doctors, either such as professed and liued a seculare life, or a regulate, as themselves terme it, that is, a Monkish or Cloyster-life. Lastly, concerning Christian Bishops; the Bishops of the Popes orders, and of the Devils making are in stead of them.

And vndoubtedly all those orders and degrees, are the beerie pillars of Poperie, who are sent by the Pope, or that false Prophet, in diuers manners and vpon seuerall occasions vnto the Kings of the earth, either as Messengers, or as simple Legates, or Legates *a latere*, according to the qualities of the busines that this kingdome had to dispatch, and all of them assemble themselves to warre against the godlie and Saints in *Geddon-harma*, that is, in that place where olde Rome once stode: which place assuredly is the very Hoppe wherein all treasons and practises agaynst God and his annoynted, are forged.

Now, this sentence and interpretation of mine, is ratified by the circumstance of the time, and by observation of the Similitude which Iohn hath used, and (which is especially to be observed in these Prophecies) by the very euent or issue of things, which is an omnisufficient witnesse and expolitour of this Prophetic. So then, these Spirits are sayd both to bee this, and also to be distinct and diuers the one from the other, although they be all set forward by one and the selfe-same author; Such in, or rather his sonne, that detestable false prophet, that is the Pope. And as for those Cardinalls, Sophisters, and Popish Prelates: who can more iustly be sayd to be their Sire than *Sathan* himselfe: and what is their doctrine, their life, and practise but only deuillish?

Further, these three are sayd to be vnclane Spirits. For being that they are stirred by by the Deuill, who is an vnclane Spirit: it cannot be chosen but that they must bee like their father, and practise of his workes.

Lastly, touching the time wherein these things began: that also is strengthned and by hundredfold increase. For Iohn sheweth that these began to bee sent after such time as a way was laid open, for the Kings of the East, and the river *Euphrates*, which before time was as it were a sacred bound-marke of the Romane Emperie in the East, and secured the same from foraigne Nations, when *Euphrates*, I say, began to bee as it were dyed by, and to giue passage to the Easterne people, which brought vnder foote the *Constantinopolitane* Emperours. This people and Nation were the *Turkes*, and *Tartarians*, who being the first that euer passed ouer *Euphrates*, brake by, and as it were dispaied the auncient limites of the Romane Emperie, and so made in-roads and inuasions (as I haue sayd) into the Romane Monarchie. And this happened about the yeare of our Lord 1051. After which time especially, the Scholte-men and Popish Monkes (for there were other Monkes long before that, both more holie and better to bee borne with, then those that now are of the Popish profession) began to haue *Dennes* and *Cloysters*, as it were

Castles and Block-houses of Poperie in euery place to bee founded, built, and dispersed, namely, after the yeare of our Lord 1200, as appeareth by histories. But as for Cardinals: the order of them began long since the other, who neuer thelesse crept vp since the power of the *Turkes* began to bee so great, and haue obtained such credite at the handes of Kings, that they can at a becke turne and winde them to what purpose they list. For although *Gregorie* the first (who liued before such time as the *Turkes* made inuasion vpon the *Romane Emperie*) in his Epistles 15, 77, and 79, make mention of Cardinals. Yet that maiestic and power that now is allotted to a Cardinallship, is but an invention of this later time and age: the which some ascribe vnto *Giegolie* the 11, who reduced the Court of *Rome*, from being situate at *Auinion*, vnto *Rome*: but some other who do most laueur Cardinals, do attribute it vnto former Bishoppes. Lastly, touching the name of a Bishoppicke: that assuredly is most auncient, in as much as it is often spoken of in the holie Scripture, as 1. Tim. 3. 1, 2, &c. But such as it is now in the state of Poperie, it is fresh and newe, as being brought vp long after the time of the Apostles, or of such as liued neere after them, yea, after the daies of *Bernard Clareuallensis*: in so much as the *Audaxani*, who liued in the daies of *Constantine* the great, by occasion chiefly of the unwonted insolencie of Bishoppes, and such as was neuer heard of before, thronke backe from the societie of the Church. And assuredly the Bishopplic Jurisdiction that now is in the Church of *Rome*, is not Euangelicall, but flatly Satanicall & Deuillish, which hath turned all things to ambition, couetousnesse and pride: whereof I will speake the lesse in this place, because both *Pauster Caluin*, lib. 4. of *Christian Institution* Cap. 7. And *Charles Molinæus* in his booke *Contra paruas datas*, doe seeme to me to haue very sufficiently handled this poynt.

To conclude, the similitude which Iohn vseth in calling them *Frogges*, peeldeth sufficient strength vnto this mine interpretation: for as *Frogges* are vnclane creatures, liuing

in mythe, full of noise, tedious and importunate in their continual croaking: so also are these three orders of a very stutish kinde of life, and alwaies most clamorous, in being the vertuous and Saints of Gods; which to bee true, the very thing it selfe, and their importunate out-cries and iniections in every place of the world against the assemblies of the faithfull, do plainly declare.

Why the miracles that were wrought for the credite of the kingdome of Antichrist are termed by S. Paule, Lying wonders.

The 36. Chapter.



Auing thus made these things plaine, let vs prosecute the other poynts which concerne the subtilie practises of Antichrist *κατ' ἐπεὶ*, sayth Paule (by effectuall working) and *ἐν πᾶσι τοῖς αἰσώματι*, with all power. By which wordes he giueth vs to vnderstand, not only that Sathan should worke, but also that he should worke effectually and with all his might. That the power of Sathan should be great, and his craft and subtiltie deepe, it is plainlie fore-tould, In respect whereof it is sayd of Christ, that Sathan should preuent, surprize, and seduce, almost the very elect and chosen of God. Whereupon Austin vpon the 9. Psalme sayth: Sathan shall in those daies perforce so great workes, that many thereby will bee readie to thinke, that God hath cast off all care of humane affayres: Power he will exercise in his kingdome, and subtiltie he will shewe in his miracles. For nothing (saith he) is more fitting with fooles, than which they see and perceiue with their senses, *lib. De utilitate erudendi ad Honorium cap. 16.* The which that Sathan might performe, he workes and makes shewe of miracles: which Paule in this place calleth *(αἰσώματα)* signes and *(τεκταισμοί)* wonders. Now, some there are that put difference be-
tweene

tweene these two wordes: but in mine opinion it needes not. For Pauls purpose is to shewe that Antichrist should by the helpe of Sathan worke no vsuall and common kinde of miracles, but such as were rare and wonderfull, that so he might drawe men into errors: and to bee shor, that he should counterfaite as neere as was possible, those excellent workes of Christ, whereby the truth of the Gospell was at first sealed. Of these miracles, some are such as the Papistes dreame are ordinarily and daily performed by their men; and some againe are such, as they tell vs were long ago done about the graues of their Saints and religious persons: whereby a number of Superstitions were ratified, and especially that foule and blasphemous error of praying to Saints, as being our Mediatours, or Intercessours to God. And of this sort they can reckon vs vp a thousand. For the Papistes can fetch with a wet finger a miracle to perswade any poynt they list, be it neuer so fortify and repugnant to the word of God; whereby they may perswade fooles to giue credite to every head and part of their erroneous doctrine. The which I would largely say open, but that their bookes are full stuff with such ropes. But where it is added by Paule, that these are but, Lying miracles, wrought in all craft, and deceiuableness of vnrighteousnes: It is meant wee should giue but little credite vnto them, and bee assured, that (notwithstanding the same) the doctrine of Antichrist is nothing true. For seeing they are but lying signes, and that wee are at no hand to beleeue yes: we are likewise in no case to giue credite to those signes and miracles. Therefore wee say with Austin, *lib. De unitate Ecclesie cap. 18.* Let them giue ouer these allegations, which are either the cogging couzonings of deceiפטfull men, or the straunge illusions of lying Spirits. For either they are false that are reported, or if there bee any performed by Heretikes; wee are the more to be ware of them. Now, these signes of Sathan are called Lying, in two respects. First, in regard of the things themselves, for that for the most part they bee but meere illusions:

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not

not the thing it selfe which seemeth to bee done, and so appeareth to the eye. Secondly, in respect of the ende for which they are wrought. For they are performed by Antichrist to deceiue men, and to drawe them into all kinde of impietie and vnrightrousnesse: As Austin also testifieth, *lib. 20. De Civitate Dei. cap. 19.* So then by these two epithets or titles, all the credite is cracke of this wonderfull skill and facultie of working miracles, and whatsoever might thereby bee established, is by the Spirit of GOD quite dashed, least otherwise by meanes thereof, wee should at any time suffer our selues to be deluded and seduced by Antichrist.

Now, out of all that hath been spoken, it is easie to be gathered, that only the vnfaithfull and such as do not apprehaine to the number of Gods elect, shall sticke to the doctrine and kingdome of Antichrist, who ground their faith not vpon the worde of GOD, but vpon certaine great and wonderfull miracles: and as for such fellows, it was an easie matter for Sathan alwaies to deceiue them. But this shall neuer happen to such as are godlie, truelie faithful indeede, and the chosen children of GOD, both because they are heald vp by the hande and Spirit of the Lord, least their faith faile: and also because they haue regard onlie to the worde of GOD, from the prescript whereof they will not suffer themselves to bee caried. Whereby it cometh to passe, that the whole kingdome of Antichrist is nothing else then a confederate route that giue credite vnto the lying deceipts of Sathan, men estranged from the waies of saluation, whom wee for our partes are neither to allowe nor like of.

That

That not euery perticular man which heretofore liued, or is yet aliue, either did, or doth approue of the kingdome of Antichrist: no not when it had preuailed and gotten the vpper hand,

The 37th Chapter.

NOW followeth the eight and last poynt of this discourse, which dependeth vpon the former. For herein question is made, who they bee that shall sticke to Antichrist, and to what ende they should so do: and this poynt seemed needfull to be added in two respects. First, that GOD might by that meanes comfort the godlie, least otherwise they should doubt that themselves should also with others be caried away with the streame, and drowned in the gulfes of so great impietie. Indeepe we are according to the aduertisement of our Saviour, carefully to stand vpon our guard: and with all the powers of our mindes to cleaue fast to sound doctrine: but least in the meane time we should faint for feare, as thinking that God hath no such care of vs: we are to rest our selues vpon this assurance, that only the Reprobate shall followe Antichrist: for God promiseth to deliuer and set vs free from the participation and fellowship of so great a blasphemie. Secondly, this poynt was also in another respect to be added, namely, that so a reason might be rendered of so great a iudgement of God executed vpon men. For otherwise men would in wondering be either amazed at it, while they should heare of so huge and horrible a dispersion and hauocke of the Church that should ensue: or els they would poure out opprobries, & blasphemous speeches against God himselfe, as if he were too too rigorous and seuerer a Judge. But when y^e cause is payded for which all these things are inflicted & brought to passe, & withal declared vpon whom these iudgements are laid & take place: then is all this murmuring of men easily appeased: & the godly & such as feare God

are thereby taught and instructed. A like place unto this is that of Math. 24. 24. whereby wee see that the worde of God is alwaies agreeable and like unto it selfe. But herein the Scholer-men haue shewed themselves foolish and over-curious, in presuming to set downe the number of them that should repaie and relie vpon Antichrist. The which Viguerus, and Methodius haue attempted. But it shall be a great deale more safe for vs, to lay our iudgements vpon the worde of God, and hould, that indeede the number of men is infinite (compting them by the poule, or one by one) which shall imbrace this blasphemie, but yet not every perticular man which shall then be liuing, shall be seduced. For as it is in the Reuela. 18. 3. All people and nations, and inhabitants of the earth should drinke of the wine of Antichrist, and the whore of Babilon: yet not euery seuerall man shall drinke of that cuppe. For by the great mercie of God, some were perserued from that infection; which perserued in the true faith: although indeed the number of such was but small. For as Christ doth not bring euery man to saluation; so neither doth Antichrist bring al to perdition. For whereas Paule saith, 1. Tim. 2. 4. God would that all men should bee saved: That, without all doubt, is to be understood not of euery perticular of each Nation; but that of each Nation, some shall be saved: the which in like sort is to be understood of Antichrist, when he is sayd in the Reuel. to infect and besot al men with his contagious vregges.

That only the reprobate, and such as are forsaken of God haue, and shal stiffely and obstinately stick to the kingdom of Antichrist.

The 38. Chapter.

Which, seeing it is most true, let vs now see who they bee, that shall in such obstinate manner giue their consent and approbation, of such haynous impietie

impietie against God, and his sacred word. And those are the vnbelecuers, and reprobate, who are not the children of God; and therefore Paule tearmeth them ἀπολλυμένους, forlorne, or lost children. And these be the verie persons, whome the Scripture in other places, as namely, Iude, in his Epistle saileth, Menfordeined, and appointed to such condemnation, Iude vers. 4. And Christ saith, that They are not plants of his Fathers planting, Math. 15. 13. Iohn 15. 2. They are therefore only the rebels, reprobates, and cast-awayes from God; that shall alwayes with stiff necks stand vnto Antichrist, but not one of the elect and true children of God: where-in also the iudgement of God against them appeareth to be iust, for such perish, as are worthe of death, and none other. For the word ἀπολλυμένους, lost, signifieth such as are worthe and haue deserued losing. Wherefore neither the godly nor the faithfull being supported by God, shall at any time be ouerthrowne by Sathan; no, not though they lye in the midst of this defection: although notwithstanding the number of them (as I haue said) was alwaies litle; themselves dwelling in deserts, and being such as were unknowne among other men: for then was accomplished that which was prophesied of by Iohn, namely, that The Church of God should flye into the wildernesse, Reuel. 12. 16, and there should hee hid for a season.

What iust cause the Lord had to punish the world with this plague of blindness, that it should admit of this miserable state of the Antichristian kingdome: and further, what monstrous contempt of Gods word went before this state of Antichrist.

The 39. Chapter.

Furthermore, why God would haue these wicked and rebellious wretches to slip, and fall into that so grieuous and

Apostacie, Paule peelboth a reason, and that a verie sufficient and iust one. For although the Lord hath alwayes most upright inducements for all his decrees and iudgements, For all the wayes of the Lord are truth and iudgement, Psal. 25. 10. and though it be not necessarie that we should be made priuie there-vnto: yet, to the end that The wisdom of God should be iustified by her children, Matth. 11. 19, and that they there-by might be the more strengthened, it pleased the Spirit of God to preld a reason and cause, of this so great and fearefull a iudgement of God vpon the whole world, which afterward ensued. And this was it, because the world through disobedience, and unbeliefe, had deserued that heauie wrath, and those grieuous punishments at the hands of God. For was not this a verie foule and monstrous kind of ingratitude towards God, that his sacred Gospell, where-of they could not be ignozant, but had already heard it before preached, yea, and had well perceiued the power and maiestie of it, should notwithstanding be loathed by them, and trampled vnder foot: and that in stead there-of, the deniles of men, the errors of Heretikes, impieties and superstitions of all sorts, against the holy word of God him-selfe, should publicly be brought in, and with the great liking and approbation of all sorts of men, admitted into the Church, defended, yea and preferred before the truth of God it-selfe. What impietie could be greater: what iniurie, I pray you, more excessive and hainous, could there euer be offered by mortall men, vnto the liuing God, who is iealous of his glorie: Therefore this punishment brought vpon the world and the Church, is a righte *ἐκδικαστικόν*, that is, a most iust reuenge inflicted vpon the mockers of his name and word *ἐπαυκτας*, deriders and scoffers, men that are set downe in *ῥοκνος* chaire. Whence it is that Paule calleth the same punishment *καταδικαστικόν* ver. 12. a condemnation, *ὡς κηδεσθαι* (saith he) that these condemners might be damned, and committed to torture. Therefore this seuerall proceeding is a iust punishment of excreasme, wickednesse, blasphemie, and vnthankfulness of men

men towards God. For the word *κρίνω* (iudged) doth in this place signifie, not so much an examination which God maketh of the cause, as a iudicial censure, a verdict of condemnation, and execution of punishment. And herein assuredly the said Antich, as well as the diuell himselfe, was the executioner.

Againe, we are with-all to take especiall obseruation of the vehemencie of the speache which the Spirit of God in Paule, hath bled to expresse these abhominable wretches: for there-by it will the more appeare, how excessive the contempt was, which they had of the Gospell and word of God, the reuenge where-of is so horrible, and indede so great, that it seemeth there could not possibly be inuented a greater. To this purpose therefore appertaineth that which Paule addeth, and that not idlie or to no purpose, in these words.

1. They received not: then, the Gospell was offered vnto them: so that there-by their neglect and vnthankfulness appeareth so much the greater.

2. The loue: that is, that sweete and comfortable doctrine, so greatly to be desired, which stirreth vp, draweth to it, and chereth the hearts and consciences of men.

3. Of the truth: which is a thing of it-selfe worthy great price and estimation, and to be preferred farre before the deuises of men what-so-euer.

The which truth, Paule commending by the effect it hath, saith, By it men might be saued. For that preaching of the Gospell, is the instrument or meanes whereby they are brought vnto Christ, in whome only our safetie doth consist. Therefore the word Truth, is in this place by way of preeminence, set downe for the doctrine of the Gospell. It was therefore a detestable and sauadage kind of unkindnesse, for men in that sort, to set light by such great and precious gifts of God, nay, it was more then barbarous and beastlie carelesnesse and impietie, which deserued this seuerall punishment, and sharpe reuenge. Lastly, Paule doth yet further amplifie this grieuous contempt of God (although notwithstanding it is hainous inough of it-selfe) least

least peradventure it should seeme to vs a light matter, or a small offence. And he doth aggrauate the same both in regard of the manner how they embraced; and of the height whereunto like mad-men they aduanced this their rebellious and blasphemous behaviour against God. For he saith they did it εὐαχολοῦντες, hauing pleasure in it, with such a desire, so willingly, and in such greedie and earnest manner, that therein they greatly pleased them-selues, they liked and allowed of it, they tooke great delight in it; and wittingly and willingly made account of it, as of a most pure and precious doctrine: and lastly, that they preferred it before the heavenly word of the Lord God him-selue. And assuredlie this is the highest step of madnesse that can be, for men, not only like fols to admit, and approue of lies in stead of truth; but to rest and repose them-selues there-in quietly, contentedlie, and in ioyfull sort; yea, with stretched-out armes to embrace the same, to sothe and solace them-selues in it, although in the meane time their consciences do there-in greatly grutch & repine against it. Lastly, the same Paule addeth this as an by-shot, of this villanie and raging madnesse committed against God, that the same matter which these men so greedely pursue, and so entirely embrace, is nothing else then meere Vnrighteousnes. Where-in, their condemnation was the greater, and their punishment the more iust. For it is most iust & upright, that such as allow of, and mainteine vnrighteousnes, should be most seuerely punished, Psal 94. And where-as he calleth this impietie simply Iniustice, or Vnrighteousnes: he thereby grinceth vs to vnderstand, that in this state of Antichrist, which is the state of Popery, God is not offended, or his kingdom violated in one point, or after one sort only; but that all kinde of iniquitie being by them admitted, is committed and done with great liking and allowance. For as that is called righteousness, where-by we peele vnto God and man, that which is their due, and shewe our selues conforable to the will of God in all our actions both in-ward and out-ward; so is that Vnrighteousnes, where-by we are inuious to God

God and our neighbour, shrinking from the will of God either in points of doctrine, or matters of life and conuersation. The which to be practised and found rise in Poperie and the kingdom of Antichrist: there is none that can make doubt except such as neuer sawe the shadow of it, or tasted the least drop of her venome. But such as haue leaped but only the first rudiments of that state (which to many haue done) and afterward by the goodnesse of God are brought to see the true light of the Gospell, shall assuredly perceiue more cleare, then the sunne at noone day, how all corruption both of sound doctrine, and holy life, taketh place among them: yea and approued with commendation. Therefore seeing the hainousnesse of this Vnrighteousnes, was, and is so great; and that growing to such an height or degree, it is no matuaile though this so greuous a punishment ensued in the world, that the reprobate & faithlesse men, which most wickedly contemned the truth of God, either offered to them or acknowledged by them, should fall into this so cruell a tyrannie of soules and consciences.

An answer vnto three certaine principall arguments of the Papists, where-with they would iustifie themselves, and approoue this sayd kingdom of Antichrist.

The 40. Chapter.

This whole discourse of Antichrist, out of S. Paule might now seeme to be fully finished, but that there remains an hard obiection of the Papists, whereunto I thinke good for a small conclusion of this treatise, briefly to oppose an answer. This their obiection lieth vpon three seuerall arguments, which they vage verie sauely in way of defence both of them-selues, and of their said Synagogue and doctrine.

1. The first whereof respecteth and resteth vpon the multitude of those, which both heere-tofore haue professed, and as

yet do hold the same Apostaticall; that is, Papisticall doctrine: but hereunto the answer is easie. For seeing that Paul hath very clearly deliuered this point, namely, that it should fall out, that only the elect and children of God, should perseuere and continue in the true doctrine, and those in number be but few; but as for such as despise the Gospell, and are seduced by Satan, they are almost infinite (for the way is narrowe that leadeth to eternall life, but broad is the path that tendeth to destruction, as our Sauour affirmeth) there can not vndoubtedly be brought any prooffe from the greater number & troupe of men, to assure vs of the true marks of the Church, and to confirme vs in the certaintie of the truth, & of the doctrine we profess. For by that reason were the *Turks* now rather to be reckoned the true Church of God, then are the *Papists*, for there are more *Turks* & *Mahumetans*, then *Papists*. And againe, in times past, the *Idolators* before the comming of Christ, were to be counted the Church of God, rather then the *Iewes*, for the number of *Idolators* were alwayes greater, then was the number of the *Iewes*. But Christ calleth his Church, the true Church, which is the only Church of God: A small flocke. Luk. 12. 32. *Christ. Rom. 28. ad popul. Antioch.* It is better (saith he) that there should be one, that doth the will of the Lord, then a thousand wicked. Ye may see if ye will (beloued) that a great multitude of such as do not the will of the Lord, is not a whit better, then such as are not at all. Thus much *Chrysostome*.

2. The second argument is taken from the generall liking that hath bin of that erroneous doctrine, the which (as they say) hath bin approued by diuers men, and sundry Synods. But I answer with Paule, that so it was to fall out that this Antichristian, and Apostaticall doctrine, should not only be allowed of by some men, but also be willingly receiued into the verie Church, in such sort, as that men should securely and wonderfullly repose them-selues in it: and all because that then, they took no due regard vnto the word of God. Therefore this reason faileth, as hauing in it a fallation, setting

ting that for a cause (as also the former did) which is none at all.

3. Lastly, the third argument which the *Papists* vse against vs, is drawne from prescription long time, where-in the sayd Apostacie hath bin entertained, and as yet raigeth among men in great securitie. Vnto this argument also I make answer out of Paule, that it was so to come to passe, that God should send such strong & effectiuall error, and that vpon iust occasion, that men would giue eare & credit vnto those lies, not for a day, but for a very long season. Therefore this plea of long possession that error maketh, is so farre from ratifying the same, that it maketh it more great & grievous, in that it hath seduced the more, and so long incroached. The same answer *Innocentius* the third, Bish. of *Rome*, did likewise make in a certaine Decretall Epistle of his: for against pietie, against good manners, against the expresse word of God, a custome bring taken vp, and doctrine admitted, may at no hand preuaile by plea of prescription, or long continuance of time, *Canon Consuetud. dist. 11.* For such things as at first are not allowable, cannot be justified by continuance of time (as the Lawyers them-selues are plaine in this point, *L. Que ab initio. D. de Regul. Iur.*) Now if there be many other matters which by the very rules of the *Papists* themselves, and their decrees, cannot be ouerborne by neuer so long prescription of time (such as are the rights & duties belonging to the Kings treasure or Exchequer, and as appertaine to the common-wealth, namely, such things as haue bin left & forsaken, for feare of hostile inuasion: againe, such things as are compassed within certaine precincts and limits: and lastly, such as are the prerogatiues belonging vnto the Church of *Rome* it selfe.) Why may not the like priuiledge be awarded vnto the word of God (who is Lord of Lords, and King of Kings) and vnto his Church, so, as no prescription of time, be it of neuer so long continuance, may preiudice the Lord himselfe: and that especially, seeing that those which began first to take this advantage of time, dealt not sincerely, nor in plaine truth, and simplicitie, without which,

there can no prescription preuaile in the Church; so then it followeth not, that the doctrine of Popery is therefore true, because it hath bin plaussibly admitted for a great while together, for Daniell and the Spirit of God haue fore-tolde it so should come to passe: and therefore it could no otherwise fall out.

To conclude, in the 2. Kings, Cap. 17. 41. the superstitions of the kingdome of *Israel* are condemned, and such religion as Ieroboam had prescribed, for the worshipping of God, although it be affirmed to haue bin obserued, from the Ancestours vnto the children, and childrens children, and so forth. And whereas men wonder how God should suffer his Church to erre so long time together, the aunswere there-vnto is easie and readie, that God neuer permitted his Church so long to be seduced, but only suffered the wicked, reprobate, and such as fall from him, to wander and goe astray, and giue credit vnto lyes, and that vpon desert of theirs, and as I haue sayde, most iustly on his behalfe. For although Papistry was neuer the true Church of God; yet in the kingdome of Popery, and in the very midst of the Papists them-selues, God did often wonderfully preserve his Church.

Now out of all this that hath bin spoken, I hope not only that this place of Paule may be easily vnderstood, but withall that this point is as clearly laid open out of the word of God, as the none day. That the Pope (who is not so rightly termed the Bishop, as the butcher of *Rome*) and his adherents, are that kingdome of Antichrist, which in diuers places of the Scripture is specified: the which, sith it is the dist and purpose of this treatise and labour of mine, heere an ende; concluding with this prayer vnto God, that he the Father of mercies, would touchsafe to giue to such as haue thus long bene blinded eyes, wherebp they might see the light of the Gospell reuelled: and to such as do already see, will, wherebp they may embrace the truth of the same, in their hearts and minds, and constantly make profession of the same, in holie conuersion, through Iesus Christ our Lord, Amen.

FINIS.

A Position propounded, and defended at a Commencement in the *Uniuersitie* of Cambridge, Anno Domini 1582. By a famous Scholler, and worthie Writer in this our age.

The Bishop of *Rome* is that Antichrist, of whose coming the Scripture hath fore-tould.



Enterprise is great (right Worshipfull and worthie) and full of doubt and difficultie, which I haue taken in hand, to affirme & maintaine, and that in so solemne an assemblie of learned men, as this is, that the Bishop of *Rome*, who professeth himself to be Christes Vicar in earth, the successour of Peter, the head of the Christian Church, the chiefe of all Bishops, the most Catholike of all Catholikes, a kinde of Oracle of religion, and a mortall God among men: to auouch I say, and hold, that the same man is the very Antichrist, an enemy to God, a traytor to Christ, an aduersarie to religion, the ring-leader of heresies, and a murderer of Gods Church. But as ye are here present in bodies, so bee present in attention: and if heretofore by meanes of that common error, which generally hath preuailed, ye could not peradventure giue right censure of that wicked monster: yet now at length, laying aside coniectures, thinke vprightly of the matter, and whom the Scripture hath fore-tould, time hath discovered, and the Church hath many ages been burdened with: acknowledge him for Antichrist, spit in his face, and curse him euen to the pit of hell. For why should we not both iudge freely, and speake plainlie in the case: or why should wee at all doubt, and stagger in a matter so manifest, and of such moment? If the Bishop of *Rome* be the Antichrist (of whom we can make no other accompt, except we will be wilfully deceived) why should wee either loke longer for an other, or why

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should we not call this the very Antichrist? I hope that after I haue done, none of you will doubt, but that, that iollie Bishop which keeps such a cople, is the very and only Antichrist: in such sort as who will not bee lost for euer, ought verily to detest him and abandon his societie. And herein I purpose to deale so, as the right order of disputation requireth: namely, first, in way of confirmation, by authoritie of the Scriptures to warrant mine assertion, and as for such arguments as may seeme to make agaynst me, I will not meddle with them in mine Oracion. For now it is my part to make plaine and strengthen the cause, and afterward to shake of the aduersaries obiections when I shall come to answering. And first to begin withal, I will take that vnto me as granted, which of necessitie must bee peelded, that Antichrist is in the Scriptures set out vnto vs, by his true and infallible markes, so that wee are neither to imagine of any other, nor spoken of in the Scriptures, but that wee confidently asseme him to be Antichrist, vnto whom all those things do so clea agree, which wee reade in the word of God concerning Antichrist. For either it must needes bee so, or else the Spirit of God hath not well described him vnto vs, the which cannot be affirmed without blasphemie.

Therefore I wil set downe this as the ground of my iudgement and defence, that the Scripture hath deliuered vnto vs whatsoeuer was meete for the Church to knowe, touching Antichrist: and that he without all controuersie, is the true (or rather the false) Antichrist, in whom those markes are to bee found, whereby the Spirit of God would expresse Antichrist, and set out as it were, in his liuely and proper picture, to the view of all men. And as for those things which are set downe in the whole bodie of the Scriptures concerning Antichrist, I suppose that euery one of them doth agree to the Bishop of Rome, and that they all cannot be attributed vnto any other. Now, the name of Antichrist is in the Scriptures taken in two sortes, generall and proper, or particular. For as the name of Christ is sometime applied vnto all those who haue

haue some resemblance of him in their being annoynted, (such as were the Prophets, Kings, and Priests, in like sence whereof the Prophet speaketh, Psalm. 104. Touch not mine annoynted) and sometime agayne, is taken for the very Sonne of God made manifest in the flesh, our redeemer and Sauour Iesus Christ: So also in the Scriptures the name of Antichrist is sometime taken for euery aduersarie of Christ, (as in the 1. Ioh. 2. There are many Antichristes come already: that is, there begin to inroach many back-sliders, which indeuour to corrupt the pure word of God;) and sometime agayne moze properly for that chiefe Antichrist which mallapertly thwarteth Christ himselfe, not only in one or two points, but in the whole frame of religion and kingdome of Christ. And euen in such sence did Iohn speak of Antichrist in that very place, when he sayth: Little children, it is the last houre: and as ye haue heard that Antichrist should come, &c. And of this kinde of Antichrist are those things to bee vnderstode, which Paule writeth in his 2. Epistle to the Thess. cap. 2. I am not therefore to increate of those pettie and paltrie Antichristes, which are many in number, and should sow the seed of the Apostacie, and horrible Antichristianisme, which was to issue: but of that Captaine Antichrist, which should in all points bee opposite to Christ, and of whom the other were but fore-runners. And wher I say that the Bishop of Rome is this great Antichrist, my meaning is, that he is the Captaine and head of that Apostacie, which the Scripture popnted at, and fore-shewed, should take place in the Church. For wee are not to imagine, that the whole power of Antichrist is included in that Bishop only, but that pontifical kingdome which is opposite and contrary vnto the kingdome of Christ, is in truth to be tearmed Antichrist. And seeing the Bishop of Rome is the head of this kingdome: I call him Antichrist, being but a part of the whole. Wherein I wholly followe the manner and direction of the Scripture: which, when it speaketh of that Antichrist, it mentioneth sometime a whole kingdome and bodie, as it were, as when Paule sayth: Excepr

Except there first come a defection, or falling away: and, Now the myserie of iniquitie worketh: And sometime agayne it specifieth but some one, being chiefe and principall in this kingdome, of whom dependeth the whole bodie of this wickednesse: as when he sayth, Setting and aduancing himselfe agaynst whatsoeuer is called God, or is worshipped, and bearing it out as if he were a God. These two poynts cannot bee understode of the whole bodie, but of the head, the Bishop of Rome himselfe. Thus then, seeing it appeareth what I meane by the name of Antichrist, let vs come to the matter and thing it selfe, and examine what we finde in the Scripture concerning Antichrist, whereby all men which are not already infected with the peggles of Antichristianisme, may acknowledge and confesse, that the Romane Bishop is (as I say) this Antichrist. And herein of purpose I will affect breuitie; endeavouring to comprize many thinges in a few words, and much matter in a small compasse.

All the auncient Fathers, almost, and many of the late writers, and those very learned Diuines doe affirme, that Daniell in his 11. Chapter about the ende did speake of Antichrist. For the things that are there spoken by him, are to be referred to Antiochus only, figuratiuely, but are properly and in truth to be understood of Antichrist. There are none of the Popes Proctours themselves, to my knowledge, that make doubt, but that the Prophet in that place doth speake of Antichrist. Which if it be so, we may euen out of this place learne, who, and what manner of fellowe this Antichrist should be. For in that treatise of Daniell we may behold, not a sleight counterfeite, but a liuely picture of the Bishoppe of Rome. For first (sayth the Prophet) He shall doe what him list. And indeede, the Pope hath now these many yeares done euen what he pleased in many matters, as well Ciuill as Ecclesiasticall. For he takes vpon him to create, translate, and put downe Kings; to discharge subjects from their oath of obedience, and to haue the like authoritie ouer all Empires and Kingdomes, to raze out, pull downe, bring to ruine and de-

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stroy: agayne, to build and plant them at his pleasure. And this power he hath put in practise, not only heretofore against many Kings and Keepers, but of late he itched, as ye knowe, to exercise vpon our gracious Soueraigne. And as for Ecclesiasticall matters, he therein challenged to himselfe much more licentious libertie. For therein al his sayings, placards, and degrees, were to be accounted as Oracles, proceeding from the Spirit of God, whatsoeuer liked him, must be taken for Catholike: and whatsoeuer displeased him, was to be reputed hereticall. Though he should drabe with him infinite soules of men into hell: yet it were impietie for any man to say, What do you? (*dist. 40. Sc. Papa*) And it is an olde principle among Papistes, which none of them dare denie, that the bare Will of the Pope is reason ynough. Further, the Prophet sayth: He shall exalt and magnifie himselfe aboue all that is God. The which also Paule very flatly affirmeth of Antichrist. Now, how the Pope perfourmeth this, I shall afterward shewe, when I shall come to handle that place of Paule. Thirdly, the Prophet addeth: And he shall prosper, vntill by the wrath of God he bee brought to nought. Who is ignorant how wonderfullie the kingdome of Poperie increased, vntill such time as the Lord reuelled Antichrist vnto his people. Fourthly, it followeth: neither shall he regard the God of his Fathers. And sure the Romanistes haue deuised vs a newe God, which is not the true God of the Christians. They haue a counterfaite God and a strange Christ, a newe heauen, and such a religion, as our Fathers the Apostles neuer knewe, but such an one as themselves could inuent and frame for their owne turnes: the which I will after make manifest. Fifthly, the Prophet writeth, He shall not care for the desires of women. The Papistes, although they bee not the least effeminate men that ever were, yet they condemne mariage as vtterly unlawfull among them, in all their orders and professions: in so much as they preferre abominable Sodomitrie, and filthie raging lust, before honest and holie Matrimonie. Sixthly, He shall worship

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God with golde, and siluer, and precious stones. Among the Catholikes, the spirituall and true worship of God is cleane decayed, and all their religion standeth in outward shewe, and stately furniture of their Churches and Images, and masking pompe in celebrating their Masses. Lastly, he addeth, He shall increase his glorie, and shall make his accomplishments to rule ouer many, and shall deuide the land among them. What riot, what glorie, what magnificence, what power, what riches and treasure can be greater then that the Papists possessed? Whatsoever was pleasant in all Christendome, whatsoever was gainfull, delightfome, fast, and to be desired; was whollie (not long since) in the Popes fauourers. Wherefore, I thinke assuredly that no man doubteth, but that these things do so touch the Bishop of Rome, that they do not agree so fitly with any other whosoever.

But seeing there be some that be not as yet resolved, that Daniell in this place spake of Antichrist; or if he did, yet; that he there spake but figuratiuely, as, under the person of another: let vs come to the newe Testament, wherein this Antichristian monster is plainlie and clearely set out vnto vs. And yet I will not prosecute euery place; but make instance onlie of such proofes, as are most plaine and pregnant. There was neuer any Christian that as yet made doubt, that in the second Epistle to the Thess. cap. 2. mention is made of Antichrist. Wherefore, let vs aduisedly consider and make search into that place, and let vs compare the Bishop of Rome, with that Antichrist of the Apostle, who must needs bee the vertie Antichrist, that by his true and proper marks, we may learne to acknowledge the very truth of the thing. The Thessalonians had wronglie perswaded themselves, that the coming of Christ, and the end of the world dyetoe neere. The Apostle endeuoureth to rid them of that error, and withall deliuereth doctrine most necessarie for all Christians. The simple and plaine proposition wherof is this: Antichrist shall come before the coming of Christ. This Antichrist he diuerslie describeth, that euery Church and Congregation might knowe what

what a manner of one he should bee. Let vs severally consider of each parte of this description, set downe by the Apostle. First he saith, Except there come first a back sliding or falling away. Now, it is a falling from the faith that he meaneth, for his purpose was not to speake of the changes of Emperors, or ouerthrowes of Kingdomes; and agayne, the worde Apostacie doth signifie no lesse, 1. Tim. 4. 1. & 2. Thim. 2. 18. & 3. 6. That is, They shall shrinke from sound doctrine. And further, all the Fathers giue it out, that the coming of Antichrist shall bee toynd with a miserable ouerthrowe of religion and godliuesie. And whereas the Apostle calleth it simple an Apostacie (which shoulde ensue,) he thereby sheweth that it shoulde bee a generall, and not a peticular defection. For he speaketh absolutely, without limitation. And this may also more manifestly appeare, by comparison of other places, Luk. 18. 8. The sonne of man when he cometh, shall he finde faith vpon earth? This is that Apostacie and want of faith wherof Paule spake, Mach. 2. 4. 12. Iniquitie shall be increased, the love of many shall be colde. And Iohn in the Reuelation forgetteth; That the Kings of the earth should commit fornication with the Harlot: And, that the inhabitants of the earth should bee made dronken with the wine of her whore-dome, And, that all Nations shall drinke of her cuppe. And lastly, the euent of things which is the best exposition of these matters, doth proue that I say to bee most true. For partly by Mahumetisme, and partly by Poperie, faith hath been long since, almost cleane put out; in so much as well nigh there is no remnant left in the world, of the true and ancient faith and sinceritie. After this, the Apostle beginneth to describe Antichrist by his proper marks. And that, that man of sime bee disclosed, euen the sonne of perdition, which is an aduersarie. In these words he setteth out Antichrist as it were one man, who although he be not indeed any one single or peticular man; yet is he by the Apostle described under the person of one, both in regarde of that

kingdome which he hath opposed to Christes; and is one, and also in respect of that one and the self-same spirit of Satan, wherewith all the Antichristes in the world are carried. As the kingdome of Antichrist is one, so also is the kingdome of Antichrist one; and for that cause as Daniell long before had laied open severall kingdomes, which were continued a long time by Inceall descent and succession of Kings and people, under the names of a Leopard, a Lion, and a Beare: so also would the Apostle set out Antichrist, and the whole body of the Antichristian kingdome, under the figure or resemblance of a most wicked man. And seeing the Bishoply kingdome doth fight and contend with the kingdome of Christ: and seeing that in the same, the Bishop as a principall Monarch doth beare the sway: wee rightly tearme the Pope (as I express) by a kinde of peragative, Antichrist. The Apostle saith, that this man was to be reveiled: that is, should openly affect and possesse a kingdome, and exercise his tyrannie: the which, it is certaine the Pope hath practised above nine hundred yeares, even ever since that time wherein he would needes be called the head of the Church and take upon him the chiefe strooke in the Church. And to the end we may evidently perceive, that the Bishop of Rome is that Antichrist (as I affirme) let vs prosecute the other parts of this propheticall description laied out by the Apostle. He laies open Antichrist in the fourth verse following, by three adjuncts or properties: for first, He shall oppose and exalt himselfe against al that is called God, or that is worshipped: Secondly, He shall sit as God in the temple of God: Thirdly, He shall shewe himselfe that he is God.

These wordes containe much matter in them, and offer great varietie of speech: but, I of necessity must observe a meane. First therefore Antichrist was to become *ἀντιχριστός* oppositer to Christ, an aduersarie, contrarie, in such sort as he should aduance himselfe aboute Christ. So that Antichrist should take upon him, not only ciuill reuerence, but even diuine worship. Can any man herof make doubt, but that this doth

doth most fully agree with the Bishop of Rome? For he will needes be greater then God himselfe, and setteth himselfe tall butt agaynst him. And that he would needes be greater then God, we shall easilie perceiue; if we consider what power and authoritie either of them do challenge to themselves: It belongeth only to God to prescribe lawes, to binde our consciences, who only hath the soueraigntie ouer our soules. The Bishop of Rome will needes beare rule ouer mens consciences, (wherein he attributeth to himselfe a diuine interest) peainfully in more hard and seuerer manner, then he supposeth that God himselfe ought to do. For who knoweth not that a man might with greater securitie transgresse the lawes of God, than the Popes Constitutions; and that he that should offend the sayd Bishop, should in more seuerer manner smart for it, than he that should with notorious wickednesse offend the Lord. To bee stayned with fornications, adulteries, and unspeakable impieties, required no great penance, such sinnes could bee done awaie at a light and easie price; but to haue tasted once either of Poyke or Beefe vpon a Friday, that could neuer be wiped out, but by the blood of him that offended: and yet the one stands forbidden by God himselfe, and the other by none but by the Bishop. They make it for the most part but a mockery or May-game to breake the lawes of God, but to transgresse the Bishops, is right mortal and deadly. To hurt God by periuire and blasphemy they make it no great sinne: but, to offend the Bishop only by irreuerent speech, is a huge trespassse, and worthy to be reuenged by most extreame torture. There are a thousand such like, wherein the Bishop establisheth his authoritie to be reputed as farre more authenticall and holie, then the power of God: Then, what is it to aduance him-selfe aboute God, if this be not? Shall we looke that Antichrist should plucke God out of heauen, and climbe vp into his Celestiall seate? and the sayd Bishop is also an aduersarie vnto Christ, and that not in any one parcell only, but simply, and (*καθολικῶς*) in the whole; I will in few wordes make it plaine, for neither is colde more repugnant

pugnant vnto heate, or blacke to white more contrary, then is Popery to Christianitie, and the Bishops profession, vnto the doctrine of the Gospell. For what a kinde of God do they make of him, when they serue such an infinite number of Idols, and fill the whole world with their Idolatrie: for where euer, either among the *Gracians* or *Agiptians*, or the old *Romanes*, were Images more common, or more freneticke idol-worship, then was; and as we knowe is in the *Romish Church*: and that of a sozie slender crust, a God can be made as soue as a Priest shall haue breathed out a fewe words out of his filthie mouth: I beseech ye (brethren) what a madness is it, and what sacrilegious blasphemie against God: Therefore they haue no God at all, and much lesse haue they any Christ, whome they haue dishonoured, mangled, and torne in pieces in such wonderfull sort. We are taught in the Scriptures that Christ is a man; but a man he can not be if he be infinite, without circumscription or limitation of place or person, such a Christ as the Papists haue dreamed vpon, they make Christ, both man and God, of that Mathematicall superficies which they vse in their Masse, which is so subtle and thin, that it containeth in it no thicknesse at all. I would heere knowe of them, how, in that litle bodie or substance, they distinguish or seuer the deity of Christ from his humane nature. And what a kinde of bodie is that, which is of no quantitie, which can be perceiued by no sense, which possesseth at once an infinite number of places, and those saue distant: thus therefore they destroy the person of Christ, and as touching his office, they are there-in more foulie and dangerously deceived. For, what part at all do they heere-in leaue sound and entire vnto Christ: If Christ be our Priest, and if there be two partes of this Priesthood, the one, that he should offer him-selfe for our onely and perpetuall sacrifice, the other, to be our intercessour, and make prayers for vs. How is it that the Papists do offer vp Christ every day, and how is it that they suborne an infinite number of Mediatours: If Christ be our Prophet, why will they not stand content with his doctrine,

doctrine, to what ende do they require further humane lawes and traditions: If he be our King, what neede we an other Bishop to be our King, which should rule ouer our consciences, and the whole Church of Christ: wherefore if he be Antichrist that denies Iesus to be Christ the annointed, as Iohn hath taught vs: it is euident that the Bishop of Rome is Antichrist, who hath taken away the Kingdome, Priest-hood, and Propheticall office of Christ, I can not runne ouer each place of the doctrine of the Gospell, that therein I might shewe how the Bishop is contradict vnto Christ, in euerie point; and these haue I lightly toucht, & in fewe words runne ouer, because I am not now to handle common places: but briefly to yeeld the reason of this my defence and assertion. Wherefore to let passe other points, & to conclude this place, I asseure, that the whole doctrine of the Gospell, that setteth out vnto vs the causes & meanes of our saluation, and which prescribeth either the outward or inward worship of God; is by þe Popes meanes deppaned, spoiled, & cleane ouerthrowne: the which being so, it followeth, that the Bishop is rightlie called *αντιχριστος*, an opponent or a duersarie. 3. And least any man should dreame, that Antichrist should be an outward enemy, such as Mahumet is, Paule addeth, that He should sit in the Temple of God, that is, in þe midst of the Church: therefore he should proue an household enemy, not a foraigne foe, and shall withstand Christ couerly, not openly, although notwithstanding he shall be a deadly enemy vnto Christ, yet shall he pretend great faith, religio, friendship, & familiar conuersation with Christ, whereby we may see how much more dangerous an enemy he is. So the Bish. of Rome, although he be repugnant vnto Christ in all things, yet hath he placed & seated himself in the midst of the temple and people of God. For he holdeth that himselfe is the Vicar of Christ, & that his synagogue is the true Church of Christ, & that all his are the true Catholicks, and crieth out, that all such as separate themselves from him are Hereticks. Thus doth he chalenge to him-selfe the title and name of the Church, and detracteth it from all others; and this is it whiche Paule

Paule meaneth, in saying he shall sit in the midst of Gods Church. Many shall come sayth Christ in my name, saying: I am Christ. Now, what is it to come in the name of Christ; but to blurpe the place or name of Christs Vicar: And this hath not only bin perfourmed openly by the Pope, but also it hath fallen out, that besides him, no other did euer attempt it. 3. And doth not the Bishop openly boast him-self to be Gods. reade *Gratian distinct. 21.* He acknowledgeth the name, he taketh it vpon him, he coumpeteth it properly to belong vnto him, and reposeseth him-selfe in it. His clients claue and worship him as a God, they salute him by the name, and make more account of his authoritie and precepts, then those of God. Wherein I faigne nothing, I speake that that is euident and well knowne vnto all. The Bishop of *Rome* giueth it out, that he is an earthly God, and vaunteth that he can do what-so-euer God can; Sinne only except: an impudent and blasphemous mouth, hitherto all points do iompe and agree. But we haue not yett runne ouer the description set downe by the Apostle, if these things be not sufficient, marke what followes: Now (saith Paule) ye know what with-holderth, namely, that he might be reuelled in his time. Wherein he sheweth what it is that did stay or keepe backe the comming of Antichrist. This same (τὸ κατέχον) which with-holdeth, Tertullian, Hierome, and Chrysostome, do vnderstand of the Romane Empire, the which so long as it stode in flourishing estate, Antichrist could not rise to that power and preeminence; and therefore that roome might be made for Antichrist, it was requisite that the Emperour of *Rome* should giue place. What this meaneth we shall easily vnderstand, if we shall beare in mind that which Iohn fore-warneth in the Revelation, as we shall see anon; namely, that *Rome* was to become the head and Metropolitane Citie for the Antichristian kingdome. Seeing therefore that Antichrist was to rule in *Rome*, necessarie it was that the Emperour should leaue *Rome* emptie for him, for it could not be posselt by both of them together. Now the issue & euent of things hath shewed it selfe

it selfe, to be a most plaine and plentifull interpreter of this prophetic. First, Constantine translated the Empire from *Italie*, and *Rome* into *Greece* vnto * *Bizantium*: then the Greeke Emperours began by little and little, to lose all their interest in *Italie*, so that at last *Rome*, the aunient seate of the Empire, together with a great part of *Italie*, began to fall into the Bishops hands. But where-as some vnderstand this matter of the Preaching of the Gospell, which the Apostle should signifie, was first to be spread ouer the face of the whole earth: I will not gaine-say, but that both may be vnderstode, viz. that the Empire was to be moued out of *Rome*, and the Gospell to be preached ouer all the world. And touching the time where-in both these were perfourmed, it agreeth fitte. And where-as the Apostle writeth, that the misterie of Iniquitie doth already worke: he giueth vs to vnderstand, that euen in his time the foundations were layde of that pontificall defecation. And further he plainly testifieth, that this Antichrist should continue euen to the comming of Christ, when he saith, that the Lorde shall consume him with the spirit of his mouth, and shall abolish him with the brightnes of his comming. Antichrist may be appaired some-what, and diminished by the preaching of the Gospell, but he cannot be wholie dispatcht befoze the comming of Christ. Now how Antichrist was to get a kingdome, and obtaine a tyrannie, Paule doth herein declare, when he saith, His comming shall be by the working of Satan, with all power and signes, and lying wonders, and with all deceiueablenes of vnrighteousnes among them that perish. It were impossible to vtter any thing more fitly agreeing with the kingdome of *Doperie*: for, except the Bishop had a mightie, power-full, and diuclish force in working, he could neuer haue so preuailed by his counsonages, deceipts, tricks of legierdimaine, and false miracles.

Hitherto we haue heard Paule preaching of Antichrist, and if Paule were a true Prophet, as we doubt not but he was a most true one, it is necessarie that the Bishop of *Rome* should

be Antichrist: I do but point at the heads of verie weightie matters, for I may not now make long discourses. Let vs come to the Apocalypse, where-in, are most certaine evidences, and plaine testimonies of this our Antichrist: these, what they are, let vs consider. In the 13. Chapter, after that Iohn had made mention of a Beast which had seauen heads, one head where-of being grievouslie wounded, was afterward made whole againe, (which Beast, can not but be vnderstande of the Romane Empire:) then it followeth in the 11. verse. And I sawe another Beast, comming vp out of the earth, and it had two hornes like vnto the hornes of the Lambe, but it spake like vnto the Dragon. The Papists them-selues make no doubt, but that this Beast is Antichrist: and I will proue that it is the Bishop of Rome himselfe, who professeth him-selfe to be the Lambs Vicar, and to be like vnto the Lambe: but yet if we marke well his speech, we shall acknowledge him for a Dragon, and the verie Deuill. For who euer did vomit out more horrible blasphemies against God, then this Beast hath done: hee goe ouer the rest that followeth vnto the ende of the Chapter, ye shall see all thinges fall out iust by the prouidence of God. Who is it that put life into the dead image of the Beast, but only the Bishop, who in his newe erected kingdome, hath liuely expressed and represented the old Romane and Idolatrous Empire? For, looke what crueltie, couetousnes, lust, riot, Idolatrie, was long agoe found rise among the auncient Emperours, the Bishops haue restored all that vnto the world againe. And it is most certaine and apparant, that he compelleth all men that will liue at all, and deale in his busines and affaires, to beare his marke in their fore-heads, & right hands. For except they giue by their names vnto him, and esteeme him to be reuerenced both in word and deede, they can not liue in safetie: Kings, Emperours, Bishops, rich, poore, the common people, learned, vnlearned and all, must serue him, kisse his feete, and worship this Beast. And as touching the number of 666 *Irenaeus*, a verie auncient Father, and one that

liued

liued neere vnto the time of the Apostles, hath opened the same. If we must needs make account of Apostolike traditions, why may we not thinke that this was a tradition of the Apostle? Truly the Pope is a Latine by nation, faith, publike liturgie, yea and all his adherents he will needs haue to be Latines; he that is not a Latinist, they cry out that he is a Grecian, a Scisimatike, and Heretike. If it seemed probable vnto *Irenaeus* that this should be the name of Antichrist, *Λατineος*, *Latinus*, it ought to seeme much more probable vnto vs, who haue had perfect prooue and experience of this Antichristian Latine. Notwithstanding, if any had rather referre it vnto the time of his reueiling, I will not greatly disagree. For if vnto the yeare 79 where-in Iohn liued, and wrote his Revelation, we adde the number 666. and consider the estate of the Church what it was in the yeare 763. we shall see that Antichrist was then growne to yeares, ruling in Rome, terrible with two swordes, and worshipped by Christian men as a God. What neede we seeke more? or what could be more plainly fore-told: haue we need also of a coach-light? And yet there are more euident proofes then these, which are most forceible to perswade, although we were disposed to oppose our selues against them. The Spirit of God did fore-see that question and doubt might arise, touching the place where this Antichrist should raigne, and therefore he would also fore-warne all Christians of the place, and so pointed out the Citie wher-in Antichrist should sit. And that is Rome, which Iohn both calleth *Babylon*, and the woman that sitteth vpon seauen hilles, and the Citie that beareth rule ouer the kingdomes of the world. He that doubteth that Rome is this same, I can not tell whether he haue any wit at all: the auncient Fathers vnderstood the misterie, *Tertullian contra Iudeos*, saith; *Babylon* representeth in Iohn our Prophet, the figure of the Citie of Rome. Ierome vpon the 47. Chap. of Esay, in his Epist. vnto Aella, in the ende of his second booke against Iovinian, and in y^e prologue of his booke *de spiritu sancto*, testifieth y^e Rome is *Babylon*, & calleth her the purple coloured Harlot.

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A a 2

Austine

Austine in his 18. Booke, *De Ciuitate Dei*, Cap. 22. affirmeth that *Rome* is an other *Babylon*, and a daughter of the first *Babylon*. *Orosius*, lib. 2. cap. 3. sheweth by many reasons, that *Rome* is in all points correspondent vnto *Babylon*. But why do we seeke after the testimonies of men, and why do we require further proofes, seeing Iohn him-selfe declareth, that this Citie, is that which is founded vpon seauen hilles. Let them name me if they can, any one Citie in the whole world, in *Europa*, in *Asia*, or *Affricke*, in the *Indies*, or new-found *America*, where-in are to be found seauen hilles, besides this our Citie of *Rome*, the which all men knowe to be built vpon seauen hilles: the bzauest towne of all, that doth inclose seauen seuerall hilles in compasse of a wall. The names of which hilles are as yet well knowne, *Capitolinus*, *Palatinus*, *Auentinus*, *Calius*, *Exquilinus*, *Viminalis*, *Quirinalis*. And although it were so, that there could be found such an other, yet this Citie only was ruler ouer all Kings and Nations. Therefore it is out of all controuersie, that it is *Rome* whereof Iohn speaketh: yea and *Rome* not only as it was in times past, while her Emperours were Tyrants, (which the verie Papists acknowledge, because they can by no meanes auoide it, but that needes they must graunt that *Rome* is there meane) but as it was afterwards, when the Pope bare rule, which I will enforce out of the wordes them-selues: for Iohn describeth *Rome* both touching the ould state of the Empire, and also touching the state there-of, being after renewed and restored, as it is euident in the 13. Chapter. And as for the ruinous and decayed estate thereof, it was the Pope only that restored it, and which gaue life vnto that Image, which was as it were starke dead: therefore he mentioneth and meaneth both the states thereof. Afterwards, he in the 17. Chapter, vers. 8. speaketh plainly of the Beast which should arise out of the bottomlesse pit. Now as for the ould *Romane* Empire, it was in force while Iohn was yet aliue: wherefore it is most certayne that Iohn spake of the Bishops kingdome that should after ensue. And this is that seauen-

seauen-headed Beast where-of he speaketh. Thus therefore it is euident, that those things whiche Iohn heere wrote, are to be vnderstode of the kingdome and monarch of the Bishop: other-wise, all thinges will be out of frame, and disagree. To what ende should I heape by many things: what neede I adioyne vnto these heauenly oracles, being so manifest, so certaine, and so many in number, the testimonies of men, which are vncertaine and doubtfull, therefore I heere ende, gathering out of all that hath bin spoken, this most manifest and strong conclusion: If he be Antichrist which opposeth him-selfe vnto Christ, which liueth by him-selfe against all that is called God, or is worshipped, which hath brought an Apostacie or backsliding into the Church, which sitteth in the Temple of God, which boasteth him-selfe that he is God, which when the *Italian* and *Romane* Empire was ouerthrowne, vsurped vnto him-selfe a kingdome and tirannie, which immediatly after the ascension of Christ, began in his fore-runners, which shall last to the end of the world, which hath Satan for his fellow-worker, which braggeth of his signes and wonders, counterfaith him-selfe like vnto the Lambe, and yet speaketh like vnto the Dragon, which restoreth the Image of the first Beast, which in euery respect is a right *Latine*, which possesseth *Rome*, the mysticall *Babylon*, the Citie with seauen hilles, which is clad in Purple, which is an Harlot, and which hath all the markes of Antichrist, that are diligently and plainlie set downe in the Scriptures by the Spirit of God, (which of necessitie must needes be so, except we thinke that Antichrist is ill set out by the holy Spirit:) then is the *Romane* Bishop and no other, Antichrist. But the antecedent (or first) is true, therefore the consequent (or that that followeth) is also true. Thus haue I hitherto handled my matter in way of propagation, or defence: now will I also, by the grace of Christ, maintaine the same agaynst the oppugnation or battrie, that the graue Doctors shall bring agaynst it.

The Conclusion with a repetition.

Bernard a Monke of Cluniacke liued about 400. yeares agoe. He wrote vnto Peter, Abbot of that Monasterie, three satyricall inuectiues: in the two latter whereof, he taketh vp roundly, and that not vniuſly, the tyrannous behauiour of the Cleargie and Bishop of Rome.

Some of these verses I haue copied out as they stand extant in a Booke of his, intituled, *A Catalogue of witnesse of the truth*: which I haue caused to be written out, not so much for the elegancie of the stile or verse, as for testifying the truth, and to shewe what opinion, men in those daies had of the Romane Antichrist,

EX mala furibus his subeuntibus, intrat abunde.
O mala secula, venditur insula pontificalis:
Insula venditur, haud reprehenditur emptio talis.
Venditur annulus, hinc lucra Romulus auget et urget.
Est modò mortua Roma superflua quando resurget?
Roma superfluit, arida corrumpit affluta, plena:
Clamitat & tacet, eriget & iacet, & dat egea.
Roma dat omnibus omnia, dantibus omnia Roma,
Cum pretio, quia iuris ibi via, ius perit omne,
Roma nocens nocet, atque viam docet ipsa nocendi.
Iura relinquere, lucra requirere, pallia vendi.
Sæpe notarius est ibi carius emptus, ut ille,
Qua cupis, exaret, & sacra præparet ipse sigilla.
Si tua nuntia præuenit uncia, surge sequaris.
Si datur uncia, stat prope gratia pontificalis:
Sin procul hæc valeat, tibi lex manet & seholæ talis,
Diues es indiga, pueri tibi iura, libera seruus:
Libera subdæris, æræque venderis ipsa protèrui,
Sæpe reuenderis, hinc reprehenderis ore Iugurthæ:
Sylla vorax rapis, & cupis, & capis, & trahis ad te.
Roma ruens Rota, fæda satis nota canteriat te:
Gurgæ es altior, arca voracior, alta lacuna:
Infociabilis, insatiabilis, omnibus una.

Q^{uo}

Quò bibis amplius, hoc inbiantius, huc date, clamas.
Dic rogo, sufficit: at mihi deficit, ipsa re clamas.
Si tibi det sua, non repleat tua guttera Cæsus:
Marca vel aureus, amodò, non Deus, est tibi Iesus.
Mittis in extera tollere mœnera sola flagrantés,
Quem tua dirigit huc manus, exigit ille tributum,
Nec bona secula, sed bona fercula, mollèq; fulcrum.
Suetus ab ubere, non nisi currere, vel pedicare,
Celtica curribus exit equestribus arua meare.
Qui modò gressibus ibat ouantibus, in comitatus,
Clerus equestria vix animalia pascit auena.
Serica pallia dat tibi Gallia, Rema caprinum,
Errat tibi pedes, ambulat hic eques in resupinum:
Gens fluit obuia, sit tibi gloria, pulchra videri.
Ductus in atria pontificalia molle recumbit,
Pocula præcipit, agmina suscipit, oscula iungit.
Roma quid exequar, imò quid eloquar, aut tibi promam?
Vncia te rotat, uncia te notat non esse Romam.
Tu populos tibi, te rutilans sibi marca subegit.
Semper enim lucra progenies tua, vult, agit, egit.
Hæc sitis ebria stat tibi propria, marte, togæque
Te cremat, impiat, urit, inebriat, excruciatque.
Das sacra culmina, das moderamina sacra probroſis,
Arida mitibus, affluta ditibus ambitioſis.
Fas mihi scribere, fas mihi dicere, Roma fuisti:
Ecce relaberis, atque resoluæis ordine tristi,
Urbs sine viribus, & sine paribus obruta marces.
Dardaniæ premit, Ausoniæ emit aureus arces,
Fas mihi scribere, fas mihi dicere, Roma peristi.
Obruta mœnibus, obruta moribus occubuiſti,
Urbs ruis incluta, tam modò subdita, quàm prius alta:
Quò prius altior, hoc mihi pressior & labefacta.
Clandare dis, caput alta iacis apud omnipotentem,

The same in English.

All custome, when these theeves tooke place, came in apace.
Wicked world, a Bishops pall is sold:

A pall is soule, and yet such sale is not comptrolde.
 The Ring is soule, & thence the Pope doth heape & hunt for gould.
Rome is now dead: I meruaile when she wil again raise by her head.
 She ouer-flowes, and yet she wants, her plentie proueth scantie:
 She cries in silence, she is loslie & lowly, & bountifull in beggerie.
Rome giues all to all, to all that giues all to *Rome*
 Through wealth, and guifts, for so goes there the law, all right goes
 Thus hurtfull *Rome* doth hurt, and teacheth to be wicked. (downe,
 To leaue all law, and gape for gaine and sell a Popish tippet:
 Oft times a Clarke is deaflie got which might indite
 What which thou would'st, and get the scale vnto thy write.
 If that a bribe prepare the way, then come thou here,
 Tell on thy tale the Pope his grace approacheth nere:
 If this do faile, then looke to quail, so goes the geare.
 Thou art ritch and poore, both fat and leane, yea bond and free.
 Free, but thall, and soule to such as crooked bee.
 Yea often chopt, so art thou cheekt by *Iugurthes* mouth:
 Like *Sylla* thou snatchest, thou courest & catchest, & dralwes to thy
Rome like a wheele is turned, and with soule spors is burned. (selfe:
 A greedie gulfe, a griping graue, a filchie Take:
 Both bottomles, vnsatiare, and all alike she makes.
 By drinking thou art drie, & lowder thou doest drie, come bring me
 I pray thee drie, ho: but thou saist, no, I hunger foze. (more:
 Though *Cræsus* gaue thee all he hath, 't will quench no thirst:
 I thinke thou makest gould thy God, not *Iesus Christ*.
 Thou send'st aboad a greedie brood that pill and poule:
 They come from thee, to seeke for fee, and take vp toule:
 They seeke no good, but daintie food and easie bedds.
 The man that from his youth did vse to runne and go,
 Hath learn'd to praunce & felbes of *Fraunce* with Chariots to & fro,
 The Clarke that late could trudge alone vpon his fete,
 With Dates enough to feede his horse can hardly meete.
Fraunce doth affoord him silke cloakes, & *Rome* doth peeld him sharte:
 His guard on foote doth flocke about, and he rides like a barlet.
 The people gaze, and he doth compt it glorie to be seene:
 And being come to Court, then downe he sits him soft:
 He calls for cuppes, and welcomes all and kisseth oft.

Rome

Rome what shall I do, what shall I say, or tell thee what is done:
 Wealth weakens thee, wealth threatens thee not to be *Rome*.
 Thou conquereest men, but glittering gould doth conquer thee:
 For why, thy bzats still play their parts to seeke for fee.
 This broken thirst doth sicke by thee, in time of *Clarre* & *Peace*:
 It burns thee & foples thee, it turnes thee & foples thee, & neuer doth
 Thou giuest Church-promotions to such as are infamous: (cease.
 Thou art full hard to simple soules, but helpst the ambitious.
 Then let me write it, and let me speake it, *Rome* once thou wast,
 But now thou blinkest, and now thou shrinkest, till all is lost.
 A towne disfigureth of her strength, & of graue heads, wil sal at length.
 'Twas gold & once did conquer *Troy*, 't is gold & now doth *Rome* am-
 Then let me write it, & let me speake it, *Rome* thou art gone: (uoy.
 For want of munitions, and good conditions thou art vndone.
 Famous *Citie* (the more is the pite) is brought in the bzar:
 And now sunke deeper, then late she was steeper, & shewed her selfe.
 Thou art come halting home, and yet thou look'st aloft. (higher.

Iohn a Monke.

Curia vult m. arcas, burfas exhaurit, & arcas:
Si bursa parcas, fuge Papas, & Patriarchas.
Si dederis marcas, & en impleveris arcas,
Culpa solueris quaque ligatus eris.
Intus quis? Tu quis? Ego sum. Quid quaris? Vt intrem:
Fers aliquid? Non. Sta foris. Fero quod satis, Intra.

The same in English.

The Court of *Rome* doth ayne at *Markes*, it sucks & purle, & soakes & *Arkes*:
 If that you mind to spare your *Arkes*, come not at *Popes* nor *Patriarkes*.
 But if you franklie giue them *markes*, & with good gold stuffe by their *Arkes*,
 I warrant then you shall be free, from any kinde of penaltie.
 Who's within? Who's there? I. Why, what would ye? Come in.
 Bring you ought? No, Stand still, But I do, Go ye then in.

Bb,

Iohn

John a Monke, writeth that Rome being founded by theesues;
retaineth still somewhat of her olde qualities: for (saith
he) she is called *Roma, (quod rodit manum)*
of greasing the hand.

*Roma manus rodit: quod rodere non valet, odit
Dantes exaudit, non danibus ostia claudit,
Curia curarum genetrix, nutrixq; malorum
Ignotos notis, inhonestis aquat honestos.*

The same in English.

Rome is a raker, and spicefull hater of th'emptie hand;
She heareth the griuer, but others neuer, but letterly them stand.
Her Court a cage of cares: of mischiefes eke the mother,
She vseth knaues like honest men, and straungers like a brother.

A forewarning, taken out of *Munster*, agreeing
with that of *S. Paule*.

Rome rotolling long about, in errors, bond and thrall,
Shall fall at last and cease to be the lostie head of all.
But first the Church shall shrink, and so the faith shall faile,
And Rome shall reele, the Empire eke shall first begin to quaille.
Agayne the close Apostacie that little was suspected,
But crept and couched craftely, shall plainlie be detected.
Allowance shall be made of foule and filthie bed;
So, shamefastnes and feare of God shall cease to shewe their head.
Then comes The man of sinne, whom Christ shall with his breath
Confound: and after make an ende of all things on the earth.

Gregorie the great, in his 30. Epistle vnto *Mauritius*
the Emperour lib. 16.

Shall it not (thinke ye) be compted a baine and ridiculous matter,
that Antichrist when he comes shall say, he is a God? But yet
withall it shall be a verie dangerous popyt. If we respect the quan-
titie

titie of the word; it consisteth but of two sillables: But yet twichall if
we regarde the waight of wickednesse that goeth with it, wee shall
see it includeth all the mischiefe that may bee. I affirme this boldly
vpon good assurance, that whosoever he bee that calleth himselfe, or
is desirous to be called an Vniuersall Priest: he in that haughtinesse
of his is a fore-runner of Antichrist, in that by swelling pride he pre-
ferreth himselfe before others.

An abstract out of the Epistle of the Bishoppes of *Germanie* and
France, written vnder *Anastasis* the Pope, vnder
the raigne of *Clodovius*, gathered
by *Aventinus*.

Furth (to speake literallie of it) we cannot conceiue of that newe
kinde of pitifull compassion, which the Italian Whistons vse in
curing the infirmities of *France*. They which take in hand to helpe
our Bishoppes, are them-selues shaken with continuall Feuers.
They are blinde, which make promise of sight vnto others: And ha-
uing the *Quinsy* of couetousnes in their owne throates, (whereby
they are not able to enter in at the narrowe gate) they suppose our
men to be botchie and hugg-holozes. They suffer their owne sheepe
to wander, and yet take vpon them to reclaine our sheapheards to
right pathes, while they pretend, that the remedie for all spirituall
diseases, that is, absolution of soules and consciences, is to bee had
at Rome.

Gualter Mapes censuring the Pope and his Decrees, the Popish
Cleargie, and especially the Bishoppes: describeth
their manners in the verses following.

V Agenti inutuli cornutis ducibus,
Qui mutant mutilos a natis fugibus:
Dum habet quilibet fœnum in cornibus,
Non pastor ovium, sed pastus ovibus.
Non tantum cogitat ille de miseris,
De claudis ovibus agniscue teneris,

*Quantum de computo latis aut velleris
Sic ovem perditam reportat humeris,
Si vulgi invenerit excessus parvulos,
Causatur fidei lasos articulos:
Trahit ius ovium in causa tribulos,
Vellens exuvias & mungens loculos.
Errantem sequitur grex errans previum,
Quem pastor devius ducens per devium,
Post lac & vellera dat carnes ovium,
Luporum dentibus & rostris avium.
Hic scriptas reperi consuetudines
Officialium aptim imagines
Fraudes, insidias, & turpitudines,
Que magnos codicis excedunt margines.
Hij sunt quos retinens mundus inhorruit,
A quorum facie totus contremuit,
Quos dum in cautibus Rhodope genuit,
Ad omnes scelerum motus exacuit.*

The same in English.

WD worth the worthelesse nation, with all that corned true,
Which sucke & soake the sielie soules, of all that is their due.
And carying * Hay (like pampered Bulles) upon their forked head,
They take no keepe of sielie sheepe, but with their flesh are lead.
Of wandring sheep, or limping lambes they make no such accompt,
But only search by what meanes best their profites may amount.
So they may haue the milke and fleece, the sheepe may go to wrack:
And thus (good sir) they take the payne to beare them on their backe.
But if the common people chaunce to tread their shoe awrye,
Then, out alas, (as all were lost) they straight begin to crye.
But they (meane while) do dragge their sheepe into a fould of byars
To trie their titles: till their skinned be pulled o're their eares.
I meane into th' Officialls Court: whose tricks I know full well,
Whose grosse and craftie couzonages it were a shame to tell.
Their canckard customes they maintaine, with sad & sober looks:
Which to rehearse in prose or verse, would fill by many booke.
The shepheard thus doth leade þe daunce, þe shepe they follow after,
And

* Ferum
in cornu
gerit.

And down they fall in desperat dikes, as in place of slaughter,
And hauing lost both milke & fleece, none careth for the rest:
The flesh is cast abroade to be deuon'd of bird and beast.
These are the men that in þe woꝛld their pleasures fully take,
Whose only fearfull couētenāce, doth make þe woꝛld to quake.
Some craggie rock did them beget, & gaue the stonie hartz,
And made their faces impudent, to play such wicked parts.

Frauncis Petrarche, the very Prince of Italian Poets, (who
liued about 260. yeares agoe) hath left in written
Verses, what opinion men had in those dayes of the
Church of Rome.

*F*ontana di dolore, albergo d'ira,
Schnola d'erroꝛi e Tempio d'Herefia
Gia Roma, hor Babylonia falsa eria
Per cui tanto si piagne, & si sospira
Officina d'inganni, o' pꝛegion d'ira
Oue' I ben muore, I mal si nutre e cria:
Di viui inferno: vn gran miracula fia,
Si Christo te co al fine non s' adira.

*F*ondata in casta & humil povertate
Contra tui fundatori alzi le corna
Pusta facia: dou' hai post o' spene?
Ne gli adulteri tuoi: ne le malnate
Ricchezze tante: hor Constant in non torna
Ma malga l' mondo tristo, che l' estiene.

The same in English.

O Sowꝛce of sorrow, and cottage of care,
A schoole of erroꝛs, a temple of heresies,
Sometimes Rome, but now false and wicked Babylon,
For whose cause so many sobes and sighes are spent,
A shop of treacherie, a prison of wrath.

Bb 3

Where

Where good decayeth, and euill is bread and cherished,
 A hell and torture of the liuing: it will be wonderfull,
 If at last Christ be not incensed against thee.
 Thou whose beginnings were chaste, poore, and humble,
 Doest aduance thine hornes against thy founders,
 An impudent harlot: and where-in doest thou trust?
 In thine adulteries? in thy so great
 Ill gotten goodes? now *Constantine* comes not againe,
 But let the world enioy that, which it hath sustaynd.

*F*iamma dal ciel su le tue treccie piona
 Maluagia, che dal fume, & da le ghiande
 Per l' altrui imponerir se ricca e grande,
 Poi che di mal oprar tanto ti gioua
 Nido di tradimenti: in cui si cona
 Quanto mal per lo mondo hoggi si standa
 Di vin serua, di letti, è di viuande
 In cui luxuria fa l' ultima proua
 Per le camere tue fanciulle, e vecchi
 Vanno troscando, e Belzebub in Mezo
 Comantici, coll' fuoco, e con gli specchi
 Gia non fusti nutrita in piume al rezo
 Ma nuda, al vento, e scalza frali stecchi:
 Hor vini si, ch' a Dio ne venga il pezo.

The same in English.

Let fire from heauen rayne downe vpon thine heyres
 Thou wicked wretch: (who from water and akornes
 By impouerishing others, art become rich and mightie.)
 Seeing thou hast such pleasure to do euill,
 Thou nest of treasons where-in are hatcht
 All the euils which at this day ouer-spread the world:
 Thou bond-slave to wine, to lecherie, and banquetings,
 Where-in riot perfourmeth his utmost indeauours
 Through thy chambers: wenches and old fooles

Go

Goe skipping, and the Diuell in the midst
 With bellows, fire, and looking-glasses,
 Thou wast not at first brought vp with plumes for shadow,
 But naked to the winde, vnhod among thornes,
 Now lue, but so, as God may conceiue a loathing of thee.

L' auara Babilonia ha colmo l' sacco
 D' ira di Dio; e di viti empie e rei,
 Tanto, che scoppia, & ha fatti suoi Dei
 Non Gioue, a palla, ma venere, e Baccho
 Aspettando ragion mi struggo, e fiacco
 Ma pur nono Saldon veggio per lei
 Lo qual fara, non gia quand' io vorrei
 Sol una sede; e quella sia in Baldacco,
 Gl' idoli suoi faranno in terra sparsi
 E le torri superbe al ciel nemiche
 E suoi torrier di for, come dentr' arsi
 Anime belle, e di virtute amiche
 Terrano l' mondo e poi vedrem lui farsi
 Aureo tutto, e pien del' opre antiche.

The same in English.

Cruetous Babylon hath her sacke so full
 Of the wrath of God, and of vices impious and wicked,
 That with it she bursteth, and hath made her Gods
 Not Iupiter and Pallas, but Venus and Bacchus,
 Searching out the reason, I consume and wearie my selfe,
 But at length I see a new Sowdan for her,
 Which shall make (though not so soone as I would)
 Only one seate, the which let it be in * Baldacco:
 Her Idols shall be scattered on the earth,
 And her loftie towers enemies to the heauens,
 And her turrets shall be burnt as well without as within,
 But sweete soules and louers of vertue,
 Shall possesse the earth, and after we shall see it be made
 All golde, and full of her auncient works.

* The place
 where the
 Suldau
 keepeth.

These

These Verses of *Petrarche* haue beene thus turned into
English Verse by *Thomas Howell*,

1.

O Forge of false deceit, prison to ire,
Where godnesse dieth, and evils all are bred,
To those that liue, thou art a hellish fire,
The ruine eke of many wretches dead:
A wonder strange, though spared thou be yet,
If Christ in time not tread thee under feete.

Thy ground was first on humble pouertie,
But now thy pride doth presse thy founders downe,
Thou shamelesse stomper seeking soueraignie,
Where rests thy hope? what, in thy triple crowne?
In thine adulteries, or base-boorne riches
Begot in guile? Claine are all such Witches,
Since Constantine may now returne no more,
The mournfull world that sighes thy state to see,
Consume and cut thee quicke unto the coare,
That all too long is forst to beare with thee,
Of Rome the fall heere *Petrarche* doth vnfolde,
As view they may that list the same behould.

2.

A flambe from heauen freame downe vpon thy head
Thou wicked one: that from the water cold,
And Acornes wide that whilome was thy bread,
Art mightie made, enricht by others gold,
Since thy delight is setled all one ill,
Shame thee destroy, and sorrowe none thee spill.

Thou nest, in whome the treasons hatched are,
That through the world abroad are spread this houre,
Slauie to wine, chambering, and delicious fare,
Where lust doth trie the strength of all her power.

In

In closets thine, young girles and aged Sires,
With Belzebub do daunce in foule desires.

He, bellowes, fire, and looking-glasse doth beare
Amidst them ail, but why, I blush to tell
Baked to windes, and bare-foote late thou were,
No beds of downe vnto thy share befall:
Course cloathes did serue thy corpes from cold to shrowde,
Scarce God thy Dreere, thou now art growne so prowde.

3.

Thou *Babylon* that build'st thy nest so high,
By couetous fraude thy sacke to brymme doest fill,
With Gods great wrath, and vices out that flie,
Whose poysoning smelles a world of soules doth kill,
Gods to thy selfe thou makest not Ioue nor Pallas,
In Venus and Bacchus is all thy sollace.

In searching long what should of thee insue,
By selfe with coyle I feeble brought and lowe:
But at the length me seem'd a Soldan newe
I sawe prepar'd, to worke thine ouerthrowe,
That will erect * *Baldocco* seate for those,
Which (though not when I would) shall thee depose.

* The Soul-
dans pallace.

Thine Idols on the ground shall scattered lie,
Thy towers prowde, to heau'n that enemies be,
And turrets all, by fire downe shall flie,
Then shall iust Soules the friends of vertue see
The goulden world anew begin to raigne,
And auncient workes shew forth them-selues againe.

F I N I S.

C c.

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